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GLOBE THEATRE.—This Evening, at 8, CRAZED. At 8.30, THE VICAR OF BRAY.

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CRITERION THEATRE.—This Evening, at 8.45, LITTLE MISS MUFFET. Preceded by, at 8, CUPID IN CAMP.

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Tuesday—Comic Operas (under the direction of Madame Saldene), LA FILLE DE MADAME ANGOT, BOCCACCIO, and GENEVIEVE DE BRABANT. Wednesday—Comic Operas (under the direction of Madame Soldene), LA FILLE DE MADAME ANGOT, BOCCACCIO, and GENEVIEVE DE BRABANT. Thursday—Comic Operas (under the direction of Madame Soldene), LA FILLE DE MADAME ANGOT, BOCCACCIO, and GENEVIEVE DE BRABANT. Saturday—Saturday Concert. Billiard Match, W. Cook v. W. J. Peall, &c., &c.

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FOREIGN INTELLIGENCE.

FRANCE.—An Italian deputation waited on M. Victor Hugo on Wednesday, to present him with the diploma and insignia of Honorary President of the Stesicorean Academy. Signor Sartini, in introducing them, expressed a hope that France and Italy would ever be united in a fraternal embrace. M. Victor Hugo replied as follows :—

"Yes; that alliance is indestructible. Are we not of the same race? Have we not one common language? At no distant date France, Italy, Spain, and even Greece, leaving a share to England, will jointly occupy Africa on behalf of civilisation. Thus will commence with the Latin nations the United States of Europe. I am deeply touched by the honour you have done me. I belong, moreover, to you; I am an Italian. Frenchmen are Italian, and Italians are Frenchmen."

A banquet was given on Thursday evening by the Stanley Club to Mr. H. M. Stanley. It was held at the Continental Hotel, and was admirably organised. The band played enlivening strains during the evening. Mr. Ryan, the president of the club, presided, and the company, which numbered about eighty, included Mr. Morton and Mr. Torres Caicedo. The president first proposed the healths of President Arthur, of President Grévy, and of King Leopold, President of the International Association, who, out of his private purse, has been the liberal supporter of African exploration. The president then gave the toast of the evening, "The Health of Mr. Stanley," observing with much good sense and tact that the club, while it claimed the honour of having been formed under the distinguished explorer's auspices, was bound to hold aloof from the conflict now going on between him and M. de Brazza.

The substance of Mr. Stanley's address we print elsewhere.

The *Paris* publishes the following letter from M. Gambetta, written in reply to a telegram, followed by an address, sent to him on the 14th of July from Rio Janeiro, in the name of the French colony there :—

Paris, Aug. 15, 1882.

"Monsieur et cher Compatriote,—Permit me in return to use you as my spokesman with our fellow-countrymen at Rio Janeiro in expressing to them the sentiments of fraternal gratitude with which the terms of the telegram they kindly addressed me on the day of our National Fête, the 14th of July, have inspired me. I was deeply affected by this mark of sympathy and solidarity sent from so far, and by men who are good judges of the efforts I have made for the service of France and the Republic. In spite of utterly unfair detractors, I desire no other recompense for my labours than the support and adhesion of patriots, of those who struggle and labour abroad for the interest of the mother country, and of those who, remaining on their native soil, are seeking, despite every obstacle, the revival and grandeur of France. Testimony of satisfaction from both amply suffices for my ambition as a good citizen, and I personally thank you for having perceived this. *Salut fraternel.*"

ITALY.—The French pilgrims, led by the Rev. Père Picard, were received in audience by Leo XIII. on Sunday in the Sala Ducale. One member of the pilgrimage, M. de Perron du Chesne, alone contributed 10,000f. to the *oboli* they presented.

The Pope has sent 4,000f. in aid of the sufferers through the inundations in the Tyrol. Mgr. Siciliano di Rende, the new Nuncio to Paris, will not leave Rome for his post until after the arrival of Cardinal Czacki, who is expected at the end of the week.

In replying to the address presented by the French pilgrims, who are returning from Palestine, Leo XIII. said that in kneeling upon that holy ground they must without doubt have meditated upon the ingratitude of those men who had prepared Calvary for the Son of God. The Church Militant, which reproduces on earth the image of the mortal life of the Saviour, must consequently expect to be treated by men as her Divine Founder was. They saw, in fact, that she was the object of the incessant contempt, persecution, and hatred of the impious. To him to whom upon earth was confided the awful charge of being Supreme Head of the Church, there could not be reserved other than at all times a large share in these sorrows; but, nevertheless, they seemed to have surpassed the ordinary measure, since impiety had violently established its seat in Rome. The sovereignty still recognised as belonging to the Pope recalled the purple robe and sceptre of our Lord in the Prætorium. The calumnies and insults to which he is continually subjected were a souvenir of the humiliations inflicted on the Son of God; and the Supreme Pontiff, deprived of his liberty, is at the mercy of the Powers hostile to him, as his Divine Master once was.

The Pope then went on to speak of France :—

As we have to-day the consolation of addressing you, we repeat the words the Saviour used to the pious women who followed Him to Calvary—"Daughters of Jerusalem, weep for yourselves and for your children." One shudders, in fact, at the sight of the efforts impious sects are at present making to corrupt France and strip her of her glorious character as a Catholic nation. One is terrified at the sight of the war which has there been declared against religion and even against God. At this moment of unquestionable gravity, and in the presence of such dangers, an imperative duty is incumbent on you, beloved sons—that of watching over the salvation of your country, and of working with redoubled zeal and activity for the defence of the religious interests thus jeopardised. But for this defence to be efficacious there must must, above all, be union and brotherly concord among all good Catholics. The faithful children of the Church must be able to silence the discords of human opinions which often divide them. They must learn to resist, with firmness and unison, the evil which is invading all society. They must never forget that divisions between brothers weaken the most legitimate resistance, and strengthen the enemies of truth. And as an essentially religious and moral combat is here in question, it is absolutely necessary that it should be fought under the leadership and direction of the Bishops established by the Holy Spirit, the Pastors of the faithful, who, united with us, are your rightful guides. We therefore exhort you, beloved sons, always to be obedient to them, to second them in all they undertake for religion and for the salvation of your souls. This concord and union, drawing our ranks closer, will give you victory, and with God's aid will save France, and we shall see with joy those great works revive which made your nation illustrious for centuries. We desire that these words be heard by all the Catholics of France, and received with that docile spirit and filial submission with which you yourselves are imbued.

RUSSIA.—Russian influence is said to be active in Eastern Roumelia, and efforts are being made to increase the number of Russian officers in the provincial militia, and especially to replace the French Chief of the Staff. Aleko Pasha resists these efforts, and he is supported not only by the Porte, but also by the representatives of other Powers.

The Emperor and Empress of Russia, with their family, have left Peterhof for Gatschina.

The winter has set in in Russia, and heavy snow has fallen, accompanied by severe frosts.

GERMANY.—The Crown Prince of Germany celebrated the fifty-first anniversary of his birthday on Wednesday. Berlin was copiously hung with flags. The Crown Prince, who is averse to all demonstrations, preferred to pass the day in domestic seclusion at Potsdam, to which place letters and telegrams of congratulation, one of them being from Balmoral, poured in. In the evening the Crown Prince and Princess gave a grand ball in the new Palace to about 300 guests, including the members of the British Embassy.

AMERICA.—In Lord Granville's letter in reference to Mr. Henry George's arrest in Ireland, he expresses the regret of Her Majesty's Government that this incident should have occurred. Lord Granville states he is convinced that the United States Government will readily acknowledge that considerable allowance must be made for the difficulties with which the officials charged with the preservation of order in Ireland have to contend at present. Nevertheless, in view of information furnished by Mr. Lowell about the character and pursuits of Mr. George, which certainly rebut any presumption of unlawful designs on his part, he expresses the regret of the Government.

The American liquor-dealers, in view of the political movements of the prohibitionists, have formed a protective association. The first convention met at Milwaukee on Wednesday. It ordered the formation of a National League to resist the prohibitionists, and passed a resolution thanking Ohio for its last victory, which has helped to arrest the prohibition movement.

Miss Fanny Parnell's remains arrived at Boston on Thursday morning, and were interred there in the afternoon with appropriate ceremonies.

A remarkable affray, resulting in the deaths of three persons, is reported from Knoxville. On Wednesday General James Mabry and Major Thomas O'Connor quarrelled. The latter was informed that Mabry had threatened to kill him. On Thursday the men met, whether by design or accident is not stated. O'Connor, who carried a gun, shot Mabry dead. Thereupon Mabry's son fired his revolver at O'Connor, who was killed on the spot; but the gun of the latter simultaneously discharged and also killed young Mabry. Both officers showed much gallantry on the side of the Confederates during the war, and they were known throughout Virginia and Tennessee.

EGYPT.—The preliminary inquiry into the guilt of Arabi and the other prisoners at Cairo has been completed, and the British Government has requested that the English counsel employed to defend Arabi may be allowed to appear at the trial. The Egyptian Ministry are indisposed to accede to this request, and the subject is still under negotiation.

The Duke of Connaught has returned to Cairo from his trip up the Nile.

The *Times* correspondent telegraphs :—

The statements made in the *Cologne Gazette* that helpless Egyptians were killed by our soldiers has created indignation. Two authorities are cited by the correspondent, Colonels Methuen and Thurneisen. Colonel Methuen writes :—

"I did not admit the charge. I told the correspondent that I had no desire to say his statement was untrue; but drew attention to the fact that the Egyptian wounded had shot at our men in passing, notably one artillery officer was shot by a wounded soldier to whom he had given water. I added, that 'if wounded men shoot our men, you cannot expect the latter to ascertain before passing whether they will be shot or not. If you saw isolated cases I have no doubt it is the same in all wars, when men in the heat of action are fired at by the wounded.'"

Colonel Thurneisen has addressed you a letter. He indignantly denies having ever made the statement attributed to him, having heard of or seen any such act; and bears warm testimony to the kindness shown to the Egyptian wounded.

Finally, Baron von Hagenow, the German Attaché at headquarters, declares himself perfectly convinced of the utter falsity of the charge, adding, "Your great fault was over-humanity, for you ceased firing when the enemy turned their backs. In our army we should have considered it the moment of harvest, and have continued firing."

As regards minor charges, M. de Boissy, the correspondent of the *Temps*, foolishly picked up and wore a helmet belonging to one of the Black Watch. The Highlanders, not the Indians, mistook him for a spy and roughly treated him. Colonel Methuen recovered all his effects except his revolver and glasses, and expressed his regret, which was perfectly well received.

The Cairo correspondent of the *Daily News* supplies some further particulars of the statements made by Arabi in reply to the charges brought against him. He says :—

"As regards the defence of Alexandria, Arabi avers that he acted under the orders of the Khedive, who with Dervish Pasha presided over and approved the decision of the Council; that the offer was made to dismount three guns, and that the resistance was begun on the English taking the initiative. He says that the Khedive ordered him to defend the forts, when the Admiral replied, with an hour and a half's grace, to the Council's proposal that the demand for the surrender of the three forts should be first telegraphed to the Porte. 'When I indicated,' he says, 'the fatal difficulties, his Highness retorted, "What is the use of your army if you cannot protect the country?"' With the intention to obey orders, he proceeded to the Rosetta Gate, where the population was utterly demoralised by fear of the renewal of the attack. He stopped the pillagers and partly reformed 1,000 troops, but the rapid preparation of the fleet caused a panic. The army rallied at Kafr Dowar, where the fortifications were commenced; but presently came the Khedive's message that the war was over, and subsequently his Highness's dismissal. He accepted it; but the National Council at Cairo directed him to continue his defence, and voted some money. The judges declared that the Khedive was not entitled to obedience. 'I only obeyed the orders of the Government for the time being (said Arabi), and no general with a sense of patriotism would have done otherwise.' Arabi frankly admits that he never expected to be long able to resist the invasion, but thought he could probably do so long enough to convince England that the rebellion was a true national movement and win her sympathy. He says he did not calculate upon such rapidity of action. 'Although Toulba and I (he says) could have escaped, we, after pointing out to the Council at Cairo the uselessness of resistance after Tel-el-Kebir, surrendered to the English in full confidence of the usual treatment of military prisoners of war.' Arabi adheres to the proposition with which he first confronted his judges—that he is an English, not an Egyptian, prisoner, and demands the assistance of an English lawyer. The other prisoners generally concur in his statement. Suliman Bey took possession of the square at Alexandria under the pretext of protection. He ordered the troops to burst open the petroleum stores, and refused to desist, in spite of the despatch of a force by Arabi. This is merely given as the prisoners' statements, the truth of which remains to be tested in open Court."

Telegraphing on Monday night, the Cairo correspondent of the *Standard* states :—

"The deadlock regarding the trial of Arabi continues, and as neither party appears inclined to give way, there is no saying how long a time may elapse before the matter is settled. Upon the one hand, Sir Edward Malet has announced that the trial will not proceed unless Arabi is defended by his English counsel, while, on the other, the Ministry have given Sir Edward Malet to understand that they will not be responsible for the government of the country if the English counsel introduces modes of procedure altogether unknown in Egyptian courts. It is supposed that they object partly because the counsel is supplied by Mr. Blunt, whom they regard as an ally of Arabi and an enemy of Egypt, and they assert that great delay will be caused by his interference and cross-examination, and that this will have a very bad effect upon the country. The ignorant portion of the population will suppose that the English have taken up Arabi's cause, and have forsaken the Khedive, whose prestige will be greatly injured. Arabi's friends assert that several members of the Ministry dare not face the cross-examination to which an English barrister would certainly subject all witnesses, and that they fear that many inconvenient facts and incidents would come to light. For instance, during the mission of Dervish Pasha here there were negotiations, and probably correspondence, between Arabi and others now high in office; and ugly facts might come out as to the relations of these persons with Arabi, even while hostilities were going on. The incident of the intrusion of the eunuchs of the palace into Arabi's cell at midnight has not been satisfactorily cleared up; and there are, in fact, many matters which an English barrister might introduce into the case which would be singularly unpleasant for many highly placed officials. In the meantime, although the full official machinery of the country has been occupied in getting up the case of the prosecution, the fact remains that Arabi has not as yet been allowed to see his counsel or to prepare his defence. I understand that the evidence yesterday adduced before the Court of Inquiry tended to exonerate rather than to convict him of complicity in the burning of Alexandria. A list of native lawyers has been submitted to the various prisoners, and they have been invited to select any they might prefer to represent them at the trial; but it is significant that each lawyer named has not only declined to act, but has left the country."

The *Daily Telegraph's* correspondent at Cairo has had an interview with Riaz Pasha, who expressed a most decided opinion on the subject of Arabi's trial :

"According to Riaz Pasha, the Ministry cannot possibly alter its opinion respecting the counsel to be employed in the defence of the rebels. Beyond the fact that the presence of an English lawyer in such a Court would be unprecedented, it would be illegal, there being a law against the admission of foreign counsel into Court when a person of Egyptian nationality is being tried for a criminal act. To the Minister the idea seems altogether unjust. Besides this, Riaz Pasha urges that, while the Egyptian Code is founded upon the French Code, the procedure is carried on in Arabic, and that an English counsel ignorant of the customs, language, and laws of Egypt would be useless. He understands that Arabi would be naturally anxious to have the assistance of an Englishman; but the question arises fairly, in his opinion, whether a partial Englishman would be more useful at a trial of this sort than an impartial Egyptian. Riaz Pasha further says the English Government accepted the present Ministry here as honest, in proof of which it delivered Arabi over into its hands, the conditions of the delivery being stated at the time, and consented to by the Egyptians. Why, therefore, now, he asks, should any one interfere, beyond requiring Colonel Wilson's presence at the trial as a guarantee of fairness?"

Telegraphing on Wednesday night, the Cairo correspondent of the *Standard* says :—

"The reports of the correspondent of the *Cologne Gazette*, accusing British officers and soldiers of cruelty to the enemy's wounded after Tel-el-Kebir, were received here by to-day's mail, and have excited the most lively indignation. This person was received with the greatest courtesy and hospitality at the British camp, and this he has repaid by foul slanders. Having followed immediately behind our troops into the enemy's lines, and seen on many occasions acts of humanity on the part of British soldiers to Egyptian wounded and prisoners, I can personally affirm that the statements of the correspondent of the *Cologne Gazette* are lies. On September 9 this person stood by my side, and watched the British troops carrying our wounded and the Egyptians together into hospital, and observed that they were treated with precisely the same kindness and care. I am unable to understand what motive the correspondent can have had for these gratuitous and unfounded slanders."

A well-informed correspondent at Cairo telegraphs :—

"The Khedive, Sherif Pasha, Riaz Pasha, and, indeed, the whole Ministry, continue to express the deepest gratitude for English intervention, without which, as Sherif Pasha said on Tuesday, Christian and Turk alike, without exception, would have been obliged to clear out bag and baggage from Egypt. All hope, however, that the British Government will not insist upon foreign advocates appearing at Arabi's trial, for unforeseen difficulties may arise, and already a French advocate, who is a member of the French Chamber, has applied to act for the prisoners. That the native Court constituted to try Arabi is acting with fairness is certified to by the British representative who was present at the proceedings. Arabi Pasha is free to choose his defenders from a list of eighty native advocates which has been submitted to him."

The *Egyptian Gazette* publishes a letter from Rogers Bey. He argues strongly against the admission of English counsel, and, indeed, his sentiments may be taken as representative of those held in Egyptian official circles and by the whole of the Anglo-Egyptian community. Their opinion is virtually unanimous as to the political necessity for the execution of Arabi and his associates, in order to ensure the tranquillity of Egypt. The attitude of the British Government is to them absolutely unaccountable; and Egyptian officials with whom I converse are constantly asking me to explain the apparent determination to spare this man, who has already been a scourge to Egypt, and who, if not executed, will be the cause of equally disastrous troubles in the future.

The *Standard's* correspondent had an interview with the Khedive on Wednesday :—

"The Khedive appeared strongly impressed with the necessity for condign punishment being inflicted upon the rebel leader who had brought ruin upon the country. In answer to my remark that a way out of the difficulty might have been found by the issue of a proclamation, immediately after the suppression of the rebellion, granting a general amnesty, excepting only a few leaders, who might have been handed over to the British authorities for exile to the Andaman Islands or some other place of safe custody, his Highness remarked that some such solution was still possible. In the course of our conversation the Khedive expressed his hope that when Egypt settled down he should be able to fulfil the ambition of his life, and to visit England."

BULGARIA.—The Vienna correspondent of the *Daily Telegraph* says that he has received very disquieting intelligence concerning the state of things in Bulgaria. The insecurity of life and property is increasing in an alarming manner, and the country is at present suffering from the worst ills of misgovernment. Although martial law has been in force for the last two months, the state of affairs has by no means improved. Plunder and violence are daily perpetrated by Bulgarian brigands on the Turkish peasantry, and, in the southern frontier districts, by Turkish robber bands on the Bulgarian peasants. The military seldom if ever succeed in capturing the authors of these depredations, and everything tends to the conclusion that political motives lurk beneath the organised brigandage which is at present the scourge of Bulgaria. At all events, competent observers attribute it to the deeply rooted race hatred existing between the Bulgarian and Mussulman population. The following instances, which are of quite recent occurrence, tend to corroborate that view :—

"In the middle of last month a band of fifteen Turks, well mounted and armed with Martini and Winchester rifles, made their appearance at the country seat of a Greek merchant named Mystakides, situated at Galata, a few miles distant from Varna. Their chief, accompanied by five of his men, on entering the house found the inmates at dinner. On ascertaining from M. Mystakides that he was of Greek nationality, the intruders assured him he had nothing to fear from them, as they only molested the hateful Bulgarians. Thereupon they retired, taking nothing with them but a small quantity of provisions. The same night they attacked and plundered several Bulgarian cottages and a caravan of Bulgarian peasants returning from Varna, where they had been to sell grain. The military despatched from Varna in their pursuit did not succeed in capturing any of them. Five Turkish peasants were arrested, but after being grossly ill-treated they were declared innocent and discharged. A few days later, on the Bazardjik high-road, near a village called Agemler, a band of twenty armed Bulgarians attacked a caravan of Turkish peasants, also returning from the Varna corn-market. Several of the latter offered resistance, and were brutally beaten by the aggressors, who made off with a sum of 600f. On the 11th of last month a band of Bulgarians plundered the village of Derventkeuy, chiefly inhabited by Turks, and not only took away all money and portable property they could lay hands on, but outraged the women and girls. A detachment of gendarmes, sent after them the next day, did not succeed in detecting a single one of them. Similar outrages occurred last month at Delyorman, near Galata, at Hallatchli, in the district of Varna, also in the neighbourhood of Shumla, and at Eski Djouma, and Bazardjik. The circumstance of so few arrests being effected is due to the loose manner in which martial law is applied, and the disgraceful partiality of the Bulgarian authorities. The Turks, to whom they afford no protection, are compelled to resort to emigration. A comparison between the number of Turkish emigrants in August and in September shows that the situation has become worse within the last five or six weeks. In August the figures were seventy-eight men and thirty-five women and children, whereas in September they had increased to 373 men and 191 women and children."

These facts, the correspondent says, require no comment. They show plainly enough that the attempt to establish better government in Bulgaria has, so far, proved a failure, and that the population has gained nothing by emancipation from Turkish rule.

SCANDINAVIA.—Our (*St. James's Gazette*) Copenhagen correspondent, writing on the 12th inst., says: The chief event of the week of interest to British readers is the opening of the Indian Museum. It includes contributions lent by Queen Victoria, the Prince of Wales, Lord Lytton, and the South Kensington Museum. They are exhibited in the large and lofty apartments in the Palace of the late Dowager Queen, which are daily thronged by a large

and admiring crowd. This collection, which is nominally placed under the protection of the King, has also been exhibited in Berlin and Stockholm. A steamer loaded with provisions has been despatched to Iceland by the Danish committee, which has also sent a draft for about 1,000 guineas. The epidemic of dysentery and gastric fever which has prevailed during the summer in the south of Sweden is now decreasing. The severity of the epidemic is shown by the fact that the small town of Malmö has had more than 5,000 cases, with nearly 600 deaths. The debates on the Bill for Ways and Means have been begun in the Lower House. Judging from the opening speeches of the two leading members of the Radical majority, the Opposition will take care that, to use their own declarations, all Government measures shall be allowed to "wither" in the cold atmosphere of committees. No member of the Government has yet replied, and the Chancellor of the Exchequer will probably reserve his remarks for the second reading. The weather is still most lovely and nearly spring-like, and ripe strawberries and raspberries are gathered in the gardens.

A LETTER FROM CAIRO.

The following letter from Cairo, dated Sept. 16, will be found very interesting in more than one particular :—

"Just one line to say I got here all safe the day before yesterday, being the third man of the British army into Cairo. The morning of Tel-el-Kebir, which you probably know all about from the papers, we passed on immediately after the battle; and having taken an important village in our rear, where we found an excellent cellar of claret, which helped the men at breakfast, we went on with 6½ regiments of Indian Cavalry down the Canal towards Belbeis. The enemy, flying in all directions, were at our mercy, and I should say thousands of them might have been killed. We contented ourselves with riding them down, taking their arms and smashing them, except where they fired at us, when we gave them a volley. About seven miles from Kebir we discovered a large force retiring parallel to us in the palm-groves and mealie-fields, and in front, across the Canal, another large force. These opened fire on us; and we then began a skirmishing battle, which lasted all the way into Belbeis, which we took at 4 p.m., having collared a gun from the lot on our right just before.

"The men and horses were completely done up; we had nothing to eat, nor had the horses; and the force (under General Wilkinson) was too weak to advance further until reinforced.

"At six, Generals Drury-Lowe and Baker Russell arrived with part of the 4th Dragoon Guards, and the news that the Household Cavalry and Horse Artillery were halting eight miles off and could advance no further. I thought we could never advance on Cairo without guns. However, at 2 a.m. we saddled up again, and, after waiting two hours for the guns, as they did not arrive we started at 4 a.m. for Cairo. We rode the whole day in the blazing sun, taking village after village, expecting to be attacked every minute, till within eight miles of Cairo; when we halted an hour, and then struck off to our left, so as to leave the fertile country for the desert, and so not to be taken by surprise. We advanced in attacking order, mounted infantry in front, cavalry in two lines till within nine miles of the city, when Colonel Stuart went forward to demand the surrender. Here we could see the mosques and minarets of the city quite plainly and the Pyramids beyond. We again advanced, and halted a mile out of the town, when out came the authorities with flags of truce, saying they surrendered unconditionally. They must have been completely taken by surprise, as Arabi was in the town and had 20,000 fresh soldiers there to hold it. He afterwards gave up his sword to Drury-Lowe, behaving with great dignity; and an officer called Craddock, in the Dragoons, is in charge of him in the barracks where I am quartered. Meanwhile we had to get possession of the citadel. Fifty mounted infantry and eighty dragoons, we went a toilsome march over sand-hills in the dark up to the citadel, and demanded its surrender. We were allowed in after some parley; and then at the second gate halted by a colonel, who said there were troops (two regiments) inside who must come out. After much bugling and an awful noise the doors opened, and a most curious scene ensued. At ten o'clock the troops began pouring out, shouting: women, camels, and chained prisoners with them. This lasted till 12.30. I had counted 8,000 troops, turned out by 150 men sitting there on their horses. You may imagine our feelings that night in Cairo, only 1,000 strong as we were. All the troops had broken loose with their arms, and the citadel was swarming with convicts (500) trying to escape—chained together, some hand and foot to cannon-balls, some with no clothes on. I never saw such a loathsome sight. We had to shoot two to stop them. Then they quieted down a bit. I found four Europeans chained who had been imprisoned during the war as our friends; and one Egyptian gentleman who had been kind to us at Ramleh was chained to two cannon-balls and had been flogged morning and evening before the whole garrison."

THE SOCIALIST CONSPIRATORS AT MONTCEAU-LES-MINES.

The trial of the Socialist conspirators who caused the disturbance at Montceau-les-Mines last August was begun on Wednesday at Chalon-sur-Saône. With two exceptions, the prisoners are young men from seventeen to twenty-six years of age. One hundred and twenty-three witnesses have been summoned by the prosecution, and thirteen for the defence. The judge having received an anonymous warning that the building would be blown up, the court was strongly guarded by soldiers. The Paris correspondent of the *Times* writes :—

"The prisoners are charged with belonging to the 'Black Band,' which, after nocturnal gatherings at Montceau and Creuzot, began sending threatening letters, placarding inflammatory bills, overturning crucifixes, and committing other acts of violence. In one parish a church was sacked and set on fire, in another a Catholic school was similarly treated—the nunnery of which it formed part being, however, respected. A gang about one hundred and fifty strong paraded about Montceau by night, but at dawn they dispersed, leaving the town in such a state of terror that the inhabitants were afraid to furnish the authorities with any information. Revolvers had been fired, dynamite had been employed, and Socialist cries had been uttered. Private houses were in some cases entered, and youths of the mining class compelled to join the rioters. The trial will, of course, last some time.

"Meanwhile, the second outbreak at Montceau seems to have collapsed, but matters had begun to look rather serious. But for the fuse having been extinguished by a knot in the duster in which it was enveloped, three pounds of dynamite, placed on the threshold of the nunnery at Sauvignes, would have blown up, not only the nunnery, but the church and a whole block of houses. Attempts were made the same night to blow up four other houses. Threatening letters were received by several persons, one of these letters telling a colliery owner that he was allowed a week to leave the town, and containing the sentence 'Vive l'International.' A second letter likewise pretended to come from secret committees of the International. A bundle of inflammatory manifestoes was forwarded to Montceau by railway, but the consignee, who had distributed or placarded them, is in custody, and letters are found on him which are supposed to reveal the plot. A money-order letter from Switzerland has also been intercepted."

IRELAND UNDER MR. GLADSTONE.

Several outrages have been committed this week in the neighbourhood of Mohill. A party of disguised men broke into the house of Robert Patterson, at Dohern, and took away a gun, and some shots were fired into the house of a labourer named M'Kiernan.

At the investigation held in Galway prison on Monday into the murder of Lord Ardilaun's bailiffs, a witness named Kergan swore that a man, 60 years of age, named Higgins, and his son, with whom was a man named Glynn, attacked Huddy; that the elder Higgins struck him on the back of the head with a stone, which knocked him down, and that he was then shot by the younger Higgins, who was armed with a revolver. Glynn then attacked the younger Huddy, who, having been knocked down, was also shot by young Higgins. The two Huddys were then thrown into a turf-cart, and the witness was compelled to assist in removing them towards the lake. They met on the way two men, who were forced by old Higgins to put their shoulders under the creel under threat of sharing the fate of the bailiffs, who could be heard moaning. Having arrived at Lough Mask, the Huddys were placed in two bags, which were thrown into a boat and taken out and sunk in the deepest part of the water. Eight witnesses were examined, three of whom confirmed the above statement. The prisoners were remanded.

An inspector of the Dublin detective police has left for Southampton, whence he will sail for Kingston, Jamaica, to bring home Westgate, who is charged on his own confession with being concerned in the Phœnix Park murders.

Some further particulars are given of the reported attempt to shoot a sentry on duty at Brabazon Park Barracks, Swinford. The sentry states that at one o'clock on Sunday morning he saw men loitering near the barracks. The guard was ordered out, and a search was made. One man who was seen and followed by the sentry shouted "Murder!" and jumped over a wall. The sentry attempted to follow; but another man arose from behind the wall and knocked off the soldier's helmet, and both men escaped. Another report was made by the sentry that a man had fired at him, but no one could be found. The officers suggest that it must have been a man lighting a match, as no report of fire-arms was heard. No arrests have been made.

A disturbance took place in Limerick on Sunday night. Two policemen having arrested a boy on a charge of drunkenness, were attacked by a mob, who threw stones at them. The policemen were strongly reinforced, and dispersed the mob with drawn swords. The mob, however, made several subsequent attacks on the policemen, one of whom had his face cut open with a brick, and lies in a dangerous condition. Two others were struck with stones. No arrests have been made yet. The mayor referred to the matter in the police-court on Monday, and stated that it was an affray between boys. Two policemen swore that it was a determined attack on them, and that the statement of the mayor had no foundation in fact. The mayor then stated that the police marched through the city in a most excited state, and that the head constable in charge of the patrol was unfit to be in his position. The head constable, it is stated, will bring the matter before the Government, and ask for a sworn inquiry.

Mr. Clifford Lloyd arrived in Limerick on Monday, and had a consultation with the police authorities as to the state of the city and district. The city magistrates also held a meeting to memorialise the Government to withdraw the extra police force recently drafted into the city. The officer in charge of the city constabulary refused to supply the particulars of the duties of his men. The magistrates passed a resolution calling on the Government to order the officer to supply the information.

Two young men named Lane were charged at Kanturk, county Cork, on Monday, with shooting at Catherine Lyons, near Rathcoole. The prosecutrix is the daughter of a farmer, whose house has been twice attacked by Moonlighters, and whose family have been under police protection for some months. She said that as she was returning home a few days ago, and passed a thick plantation, she was fired at three times. Several witnesses who saw the accused near the spot at the time swore that they were firing at birds. They had dogs with them, and were beating the plantation for game. The magistrates adjourned the case, and allowed the accused out on their recognisances to appear when called on.

Mr. Richard Power, M.P., and Mr. Leamy, M.P., spoke at a meeting at Tramore on Sunday. Mr. Power, reviewing the events of the year, claimed for the Irish party the credit of having obtained for the country the Land Act and the Arrears Act, and of having driven from office the greatest tyrant that ever sat in office—Mr. Forster. When he heard men saying that they owed gratitude to Mr. Gladstone for the Land Act and for his good intentions in the future, he was inclined to ask, To whom did they owe their gratitude? Was it to the Minister who granted the measure or to the people who dragged it from him? The policy of England was to give everything from necessity, but nothing from justice. Mr. Leamy said that if honestly administered the Land Act would confer great benefits upon the labourers; but they knew that it was dishonestly administered, and that when the Sub-Commissioners were reducing their rents valuers were appointed to raise them.

Three bailiffs, said to be in the service of the Emergency Committee, were arrested on Tuesday night, charged with being concerned in a number of recent Moonlight outrages at Murroe. The men, who have been for some time in charge of a vacant farm in the neighbourhood, have been identified by the occupants of some houses which they recently visited. The people of the village cheered the police as they were leaving with the prisoners in custody.

At Kildorrery, county Cork, on Tuesday, a carpenter named Russell was sentenced to a month's imprisonment for intimidating a care-taker. Mr. Eaton, the presiding magistrate, in sentencing the prisoner, said the district had been peaceable until the introduction of Land League morality. He directed the sub-inspector to inform the Executive of his opinion that the police force on the evicted farm should be increased, and that the cost should be charged on the locality.

Mr. John Ryan, poor-law guardian, has been arrested and remanded without bail on the charge of poaching upon Sir Croker Barrington's preserves. The Limerick guardians adopted a resolution calling on the Lord-Lieutenant to release Mr. Ryan. Mr. Ryan, it was stated, was only having a friendly coursing match; and one of the speakers said that on account of this prosecution hunting by landlords or agents would practically cease to exist, as the gentry would be prevented from riding over his lands by every tenant farmer in the county of Limerick.

A meeting of the Committee of the County Armagh Tenant Farmers' Association was held on Wednesday at Portadown, to receive the report of the deputation who recently waited on the Chief Secretary regarding the administration of the Land Act. Resolutions were adopted complaining of the action of the Government and of the Chief Commissioners in tampering with the constitution of the Sub-Commissioners' Courts; and it was agreed to recommend the holding of a conference in some central place in Ulster of all the tenant farmers' associations in the North of Ireland, to consider the propriety of withdrawing from the courts until some change is effected in the administration of the Land Act, whereby the decisions of the Courts in rent cases may be brought into harmony with its letter and spirit. A committee was appointed to invite the co-operation of all the counties of Ulster in the matter.

Mr. Maunsell, of Dublin, gives the following account of the condition of Mrs. Doloughty, the widow of the man who was murdered near Ennis. The murderer Hynes was executed, and the widow and children of the murdered man have been Boycotted. Mr. Maunsell writes :—

"It will be difficult to realise the sad plight to which this unhappy victim of agrarianism has been brought when I say that so desperate, so cruel, and so unrelenting is the persecution to which she has been subjected that she is at this moment totally isolated from society. No one will speak to her or have any communication with her or her children. She cannot go to Mass or her children to school, and when she has had occasion to visit Ennis she has had to be escorted on her donkey-cart by four policemen. No one can be found courageous enough to be seen speaking to her or to any of her children, and those who would benefit her have been obliged to trespass upon the good nature of the police officer of the district and his men, whose kindness has been matchless."

By the exertions of Mr. Maunsell and others the sum of £151 has been raised for the benefit of the poor woman and her children.

POLITICAL AND PERSONAL.

Mr. R. D. Morier, Her Majesty's Minister at Madrid, has been created a K.C.B.

Alderman Breffit, of the City of London, died on Wednesday.

The Duke of Richmond and Sir S. Northcote, M.P., addressed a Conservative meeting, on Friday, at Inverness. Political speeches were also made by Mr. Chaplin, M.P., at Sheffield, and Mr. Raikes, M.P., at Swansea.

Lord Colin Campbell, M.P., has been unwell for some weeks, and although much better he is still confined to his room, and will be unable to take his place in Parliament when the House reassembles.

The *Gravesend Reporter* states that, either by an oversight or intentionally, "The Queen" was omitted in the toast list at the dinner of a Radical Association held in the borough last week. Sir Sydney Waterlow and Sir John Bennett were among the guests.

The Duke of Somerset, speaking at Bovey Tracey, greatly praised the conduct of our troops during the recent operations in Egypt, and especially the Marines. Referring to Ireland, he thought little could be expected from the Irish member. He had known them for forty years, and he believed they would never ceased from troubling. Alluding to the agricultural system in England, he observed that the difficulties surrounding farming were so great that they could not be dealt with by one stroke of legislation.

The annual meeting of the Shrewsbury Conservative Association was held at Shrewsbury on Wednesday evening, Colonel Corbett in the chair. The report showed that the Association is flourishing, having largely increased its numbers since last year. Colonel Corbett was re-elected President. In his address he said that the country was in danger through the aggressive and dangerous character of proposed legislation. It was said that the Whigs would turn against it, but he heard that years ago, and, however much Mr. Gladstone oppressed them, he feared they would never turn on him.

The fifty-first anniversary dinner of the Norwich Eldon Club took place in that city on Wednesday evening, Lieutenant-Colonel Bignold presiding. In the course of the evening the Chairman, in acknowledging the toast of "Prosperity to the Eldon Club," expressed his opinion that, in spite of their great majority, Her Majesty's Government had not done what was expected of them. With regard to Egypt he should be glad if Her Majesty's Government would tell the country what the war was all about, and what they were going to do now that they had achieved a military success.

At the annual meeting of the Teignmouth District Conservative Association, it was announced that the Earl of Devon had consented to become President, and Sir John Kennaway, M.P., one of the Vice-Presidents. The latter, in his letter of acceptance, said he felt that the Association was doing a very valuable work, and in the prospect of passing a Corrupt Practices Bill next Session its services would be still more needed. They would have to rely wholly on voluntary organisation for canvassing and bringing voters to the poll. It would be necessary in each polling district to have a committee, with representatives from every parish, for the above purposes. Through the means of this Association this organisation could be carried out, and he felt sure that it would be done effectually. He hoped before Christmas to be able to arrange a general meeting of the Conservatives in East Devon, to organise.

The inauguration of the Bexley Conservative Association will be celebrated by a banquet to be held on the 1st prox., at the Bexley-heath Public-hall. On this occasion Sir R. A. Cross, M.P., and several prominent members of the Conservative party are expected to be present.

The *North German Gazette* publishes intelligence from Bucharest emanating from well-informed quarters, giving an absolute denial to the statements recently published alleging that the Roumanian Government had addressed a Note to the Powers relating to the question of the Kilia mouth of the Danube, and complaining of the light in which one of the Powers had viewed the question. The semi-official organ describes the assertion as founded on over-hasty assumptions on the part of newspaper correspondents.

The following circular has been issued to the Liberal members of the House of Commons :—

"10, *Downing-street*, Oct. 14.

"Sir,—As the adjournment of the House has extended over a period unusually long, I take the liberty of reminding you that when it reassembles on the 24th its attention will at once be invited to the question of procedure, which has now assumed a paramount importance in its bearings on the public interest and on the efficiency of Parliament. I hope it may be consistent with your convenience to be in your place on the day I have named, and I have the honour to remain, your most faithful servant,

"W. E. Gladstone."

Sir Sydney Waterlow, M.P., addressing the Gravesend Radical Association, referred to municipal government in London. He said that he had always thought that the municipal privileges which the City of London enjoyed ought to be extended. He hoped and believed that the Government would bring in a measure for that purpose, for he considered that the inhabitants of the great parishes outside the limits of the City proper had a right to municipal government based on popular election. He was not one who feared that the dignity and prestige of the Corporation would be destroyed by such extension. He thought, on the contrary, that it would be enormously increased. He earnestly hoped, however, that, whatever change was made, the right of popular election as it at present existed and the election of the councillors direct from the people would not be lost sight of. He did not like the system on which the members of the Metropolitan Board of Works were elected, and thought it much better to elect from a constituency than from a vestry.

Mr. Henry Chaplin and the Hon. E. Stanhope addressed a meeting of their constituents at Hogsthorpe on Monday evening. Mr. Chaplin, referring to the distress prevailing among the agricultural classes, remarked that the Conservative Government had relieved the land of local taxes to the extent of nine millions, whereas the present Government had only promised relief to the extent of a quarter of a million. He deprecated the taking off some years ago of the shilling duty on corn; and, while not for a moment advocating its reimposition, he pointed out that if it had been continued it would have now produced three millions annually without making any difference in the supply or the price to the consumer. Instead of attempting to relieve agricultural distress, the present Government had passed the Arrears Bill, compelling the British taxpayer to pay the rent of the Irish tenants, many of whom were in a much better condition than the English tenants. Mr. Stanhope pointed to the increase in the national expenditure, without any promise of relief to the agricultural interest, while the war in Egypt would mean a further addition to the income-tax or an increased burden upon the land. He denounced the Treaty of Kilmainham, and said he should oppose the *clôture* to the utmost of his power.

Mr. Edward Clarke, the Conservative member for Plymouth, on Thursday evening addressed a meeting of his constituents. He condemned the proposal of the Government to close debates on a division by a bare majority, as he was certain the Conservative party would oppose such a suggestion in every possible form. If such a rule were put into operation he was satisfied it would do the House of Commons most serious mischief, and diminish to a great extent the respect which was now paid to the Speaker. He also strongly opposed the suggestion for referring the consideration of bills to grand committees, and preferred discussion by the House, which was open to the public by means of the newspaper press. There were two questions which would be sure to come before the House despite the precedence which was to be given to the procedure resolutions. The first was that which referred to the woes and wrongs of Ireland. There could be very little doubt that Irish affairs would again be pushed to the front in the House of Commons. A conference that was held at Dublin on Wednesday showed that there were two parties, one section of which followed Mr. Parnell, and the other, the more active section, which he might term the irreconcilable

section, which acknowledged the lead caused by the inspirations of Mr. Davitt and Mr. Dillon. The more active that section of the party outside the House the more likely was there to be greater demand on the time of the House. Mr. Davitt had not disguised the fact that he repudiated any belief in the action of the Liberal Government for the benefit of the Irish nation, and he had made great use of those unfortunate words which were used by Mr. Gladstone when he said that every sentence of eviction was a sentence of death. The other question which of course they would have to discuss was with regard to the war in Egypt. He highly extolled all those who had taken part in the campaign for the manner in which it was carried out, and especially praised Sir Garnet Wolseley for having practically settled the date and place at which the final struggle would take place. Whatever they might think with regard to the necessity of the war or otherwise, they must all feel grateful to Lord Northbrook and Mr. Childers for the way in which they had conducted the administrative details of the expedition. But while they rejoiced in the success of the soldier, and while they were proud of the foresight and skill of the general, while they acknowledged their gratitude for the diligence of those who were responsible for administrative matters, there was necessarily another question to be asked, and it was whether the cost of life and money was really necessary? Many people were now saying what was the use of talking about the campaign now that it was over. They argued that the battles had now been won, and that we should now be thankful. He expected that that would be the kind of comment that would be passed upon any Conservative strictures of the war. The Conservative party had taken a different line with regard to the Egyptian war than that which was taken by the Liberals when the country was in difficulties in the years 1876 and 1877. Then the Liberals tried to sow dissension. Everywhere they tried to weaken the influence of England in every foreign country, and efforts were made every day to influence the feeling of the country by speeches which were more bitter than the articles which were written. On the present occasion the party to which he belonged had been almost silent in the House of Commons, believing the Government were engaged in negotiations which they asserted to be difficult. Being so silent, of course they reserved their right to call in question the wisdom of the steps which had been taken at a subsequent period. He quoted largely from the letters of Sir Edward Malet, Lord Granville, and Lord Lyons, to show that had we not attempted to interfere with the Chamber of Notables in their desire to exercise the control over that portion of the Egyptian revenue which was chargeable to the national debt the war would never have been necessary. He protested against the way in which Lord Granville had placed matters in the hands of M. Gambetta and M. de Freycinet, and could not agree with the Foreign Office—first, in sending out two arithmetical commissioners and afterwards the despatching of three generals—one from Turkey, one from France, and one from England—in the belief that their presence would bring the Egyptian army into a state of order again. The letters which he had quoted, he contended, proved these two things: First, that it was an unnecessary war that we had embarked on in Egypt; and secondly, that it might have been wholly avoided by negotiations on the part of this country, had fair dealing been given to the Egyptian Chamber of Notables. It was also an unjust war, because it was entered into by this country in order to prevent the Egyptian Chamber of Notables from having control over that part of the revenues and expenditure which did not in the least concern the charge of their national obligations. What had been done with regard to Egypt was a matter which the Government now seemed in difficulty about, but he was certain that the ideas advocated by Mr. Courtenay at Torpoint recently would not be adopted as the policy of Her Majesty's Ministers. The idea of getting rid of the heads controlling in Egypt would simply mean the arraying against ourselves of a combination which would drain all the resources of this country to meet. There was one combination from which a clear-headed statesman should ever save us, and that was a combination between Russia and Turkey. Such a combination was a very unlikely one, and if only our affairs were conducted with reasonable skill it would not occur. But should we attempt to take Egypt away from the Sultan, and act with hostility towards the Turkish Power he thought it very likely that we should find ourselves face to face with a most dangerous coalition.

MR. DAVITT ON THE LAND QUESTION.

A largely attended meeting was held on Sunday at Edgworthstown, county Longford, at which Mr. Michael Davitt and Mr. Justin M'Carthy, M.P., spoke. In the course of a long address, Mr. Davitt said they never got anything from the English Government or the British House of Commons until they were reluctantly compelled by the force of agitation to grant what was necessary, and what the Irish people had a right to demand. (Cheers.) The Government had, by its imbecile legislation, put a premium on Irish social disquiet and agitation, and when they showed the Irish people that they were willing to think of their wants, and to legislate for what was necessary for their social and political rights, then agitation would cease in Ireland, and there was not a man who had ever been connected with the Land League agitation that would be more pleased and delighted at its termination than he would be. He could say this for all his colleagues in the Land League agitation, that from their leader, Mr. Parnell, downwards, there was no class of men in England, Ireland, or Scotland who would be more delighted at the cessation of agitation. There was no necessity for two platforms for the Irish farmers and the Irish agricultural labourers. Their platform, like their cause, was one, and if they should separate and occupy antagonistic positions in Irish movements, then might the Irish people, the world over, hope no more for fatherland, for all the ranks would be thinned and broken. But they would not separate in this movement, inasmuch as their cause was the cause of labour; and the cause of labour, whether adopted by a tenant farmer, or an agricultural labourer in Ireland, was one and the same. In face of some recent reductions brought about by the Land Act, he was charged with a wilful mis-statement of facts when he countercharged Mr. Gladstone's measure with confiscating the property of the tenant farmers in the soil. Had the Land Act compelled any of those gentlemen whom Mr. Healy declared to have been proved to be thieves to refund any portion of their thefts? Was it not practically making the tenant farmers pay rent for the enjoyment of what Mr. Gladstone had declared to be their own property—namely, the improvements they had created in the land? Had the decision in the case of Adams *v.* Dunseath not proved this—that, interpreted by those who are appointed to administer it, the Land Act means the confiscation of the property which its terms declare to be that of the farmers, by enabling a man to be charged thereon in the interest of the landlord. Had not the Ballybriggan decisions shown that a Court valuer—or rather, what the sturdy, intelligent farmers of Ulster rightly called rent-raisers—had fixed rents higher than even the rent-valuer of the identical landlord intended? In a word, were there half a dozen estates in Ireland which could be said to have their agrarian disputes adjusted in consequence of the passage of the Land Act? Then what had been done for the leaseholders by this Whig measure? Were they satisfied with this so-called great Act of 1881? Why, every day's experience went to show that the same failure which overtook another vaunted piece of Gladstonian legislation that had passed into law and into oblivion within the short space of 12 years, was about to overtake this, his second attempt to cure the social evil of Ireland, and why? Because legislative empiricism for a country like Ireland, just like quack remedies for a diseased body, was but an aggravation of the malady itself, inasmuch as it failed to go to the root of the evil and attack the disease at its source. As long as landlordism was allowed to exist upon Irish soil, and intelligent men who cultivated that soil should know and feel that its rent impositions were taxes upon their earnings, that rested upon no sounder basis of morality for sanction than the bayonet of a constable by the decree of a landlord-ruled Court of Justice, so long would human ingenuity fail to devise machinery which should be calculated to fix a fair rent. (A voice: "Down with the landlords, Mr. Davitt.") If he heard any more such voices as "Down with them," he should order whoever uttered such language to be ejected from the meeting. (Cheers.) Coming now to the exceptions that had been taken by some of his less severe critics on the other side, because he did not fling his caubeen in the air and shout victory at all the so-called triumphs of the agitation, he still maintained that the really substantial benefits conferred upon Ireland in consequence of all their efforts during the past three years did not amount to 2s. in the pound interest on all that had been invested by Ireland in that struggle. Whig treachery invited them to show a road that leads to a compromise with landlordism, and enticed the people of Ireland with the recognition of a principle that had been repudiated a thousand times on as many platforms, and to the sanction of a system to which was referable every act that degraded them, and every chain which enslaved them. He declared that what alone would end agrarian disputes, secure the interests of cultivators, settle the labour question, and bring peace and prosperity to Ireland was a system that would recognise first the absolute ownership by the tenant or cultivator of such property as he may have created in the soil he cultivates, or which he may have purchased or inherited from the preceding occupier; second, the right to undisturbed security of occupancy by tenant farmers and others cultivating land, subject to such conditions as might be imposed by law for the general good of the whole community, but which should not endanger individual or national liberty; third, right of compensation from arbitrary disturbance; right of occupancy, or appropriation of the increment of the value of the land; together with the unrestricted right of sale by the tenant or cultivator of the interest which he had added to, or inherited with, the land he cultivated; and, fourth, the ownership of the land of Ireland considered apart from the value created therein by those who cultivated it as the property of the occupiers only, in common with the remainder of the people in Ireland. This was their old cry of the land for the people. Let them stick to it, and let their motto be "No surrender."

THE CHURCH CONGRESS.

We have been compelled to hold over until this week the following Papers read at the Derby Congress:—

By the Hon. W. EGERTON, M.P.:—

CENTRAL COUNCIL OF DIOCESAN CONFERENCES AND SYNODS.

The Church of England has for the last half-century shown such vitality and power of adaptation to the wants of the age, by the revival of Convocation, the establishment of Congresses and Diocesan Conferences, that I need make no apology in bringing before you a new proof of the desire of Churchmen, and especially of the laity, for greater opportunities of freedom of discussion and united action in ecclesiastical matters.

Constitutions, as has been well said, are not made—they grow; and it is not to be expected that a newly constituted body, such as the Central Council, should arrive at once at a perfect form, or one which is not open to some criticism.

The Church of England has no general assembly as the Established Church in Scotland; nor a national synod, as the Disestablished Church in Ireland. Its convocations are provincial synods, not national; so that it may well be asked why it should not have such a central body, with greater freedom of action, and that, without separation from the State, which would be so prejudicial to both, but especially to the latter.

The House of Commons has long been by its constitution ill-fitted as a lay body to legislate for Churchmen.

Mr. Gladstone, on June 15, 1871, speaking on the "Tables of Lessons" Bill, admitted the incongruity in submitting to the Legislature such details, "but such incongruities had on former occasions been cured by the good sense of the House of Commons. The House of Commons has felt that it was especially ill-constituted for the purposes of an ecclesiastical synod, and has been content to take a broad view of the measures submitted to it, and either to accept or reject them as a whole." That incongruity is more and more felt by Churchmen every day.

There is therefore a necessity, advocated at previous Congresses, for a body of Churchmen which will discuss the details of every Church Bill before it is submitted to Parliament, and which may, with or without legislative powers, together with Convocation, have a recognised position, and exercise influence over members of Parliament.

The Diocesan Conferences, just as Chambers of Agriculture and Commerce, have been initiated and worked without any control of Parliament; and the influence of the latter on Parliament is undoubted, because they represent the united opinion of important classes of the nation. Why should not Churchmen, independently of party politics, do the same?

The Central Council of Diocesan Conferences and Synods is the legitimate outcome of those conferences.

The late Bishop of Lichfield, influenced partly by his colonial experience, long recommended and foresaw the establishment of such a body. "The time will probably come when every diocesan conference will send up its representative laymen to a general meeting, to assist with their advice the Bishops and clergy assembled in convocation." Archdeacon Emery, at the Croydon Congress, advocated this course, and as he has been one of the earliest supporters of Church Congresses, so he has been the prime mover in bringing this new body into operation. His untiring exertions ought to be publicly acknowledged.

The secretaries of diocesan conferences, at their second meeting, held three years ago at the offices of the Church Defence Institution, originated the proposal of forming a Central Council, to promote the consideration of all measures affecting the welfare and efficiency of the Church, and to obtain unity of action among the diocesan conferences, by recommending one or more special subjects for discussion by each conference. The resolution passed at this meeting was forwarded, by the Archdeacon of Ely, to the Archbishops and all Bishops of the provinces of Canterbury and York, "but no united or definite proposition from their Lordships resulted." The Bench of Bishops have generally maintained an attitude of reserve; but in most of the conferences where this proposition was discussed, the feeling was either unanimous, or by considerable majorities, in favour of nominating clerical and lay representatives. In several dioceses where no opportunity offered to test the opinion of the conferences, the Bishops agreed to nominate members to the first meeting.

This is a short account of the origin of this body. I will now consider its present position:—

Twenty out of the twenty-four diocesan conferences have appointed three lay and three clerical representatives; only one conference—Bath and Wells—suggested another plan. There are only four dioceses which have no diocesan conference—London, Llandaff, Newcastle, and Worcester; of these London will before long follow the example of the rest.

The Central Council does not interfere with Convocation which has already appointed a committee to discuss it, and reported in favour of it to the effect—

"That in the opinion of this House, the best way in which 'the simultaneous discussion in the various diocesan conferences and synods of subjects of general and pressing importance, and concerted action in matters affecting the interests and efficiency of the Church at large, may be secured,' would be to invite the agency of the assembly called the 'Central Council of Diocesan Conferences,' consisting of the united delegacies of three clerical and three lay members, nominated by each of the diocesan conferences. And that the Central Council be requested to consider what special subjects (one or more) it would be desirable for all the conferences to unite in discussing in the course of each coming year, and to forward their recommendations to their Lordships the Bishops, the presidents of the respective conferences."

The Lower House also discussed the question of diocesan conferences, and passed a resolution, carried without division—

"That this House recognises with much satisfaction the useful work for the Church which has been done by diocesan conferences, and trusts that the appointment of the Central Council will consolidate that work, and enable Convocation with more ease to inform itself of the results of the several conferences, and so ascertain especially the judgment and wishes of the lay members of the Church."

The action of the Council has, therefore, been limited to the discussion of subjects on which the diocesan conferences have already expressed an opinion, and to the suggestion of others, "that so, the general opinion of the Church at large may be obtained on matters affecting its welfare, with a view of their being brought prominently, if thought desirable, before the Convocation and Parliament."

There may well be, however, a natural disposition not to be satisfied with these restrictions, and a probability of the movement assuming larger proportions. I am prepared to admit that at present it is only in a tentative state, and that if it is to become a permanent body, its representative machinery may be more complete and defined, and it might be summoned, as suggested by Convocation, by the Archbishop of Canterbury.

These admitted defects have been the foundation of the jealousy with which the rise of this body has been received by some, at least, of our prelates.

At Salisbury, where the diocesan conference takes the name of a *synod*, but which is in no wise more representative than some of the conferences, many objections were taken to it, and on a division upon a motion of Lord Nelson, that representatives be sent to the Central Council, it was lost by a majority of (39 to 109) 70.

I will notice some of the objections, and endeavour to answer them. It was contended (1) that it interfered with Convocation; but Convocation itself is not alarmed, and the chairman of the Executive Committee of the Council is the late respected Prolocutor of the Lower House, the Dean of Lichfield, who is not likely to do anything to detract from or injure the influence of Convocation.

(2) That it was not sufficiently representative; if the representation were more numerous the body would be unwieldy, and if the constituencies are unequally represented from the varied constitution of the conferences, that is a matter which can easily be remedied, and does not affect the principle.

(3) It is not a lay representative body, and stands in the way of the formation of such a body. If it was merely a lay body it would not represent the two elements of diocesan conferences, and there is an advantage in those cases where members of Convocation are returned as representatives, that they form an unofficial link between Convocation and the new body, which may have useful results.

(4) The Bishop of Salisbury found fault with it because it had a "lay Archbishop," and no Bishops were on the Council.

Mr. H. C. Raikes, M.P., the late Chairman of Committees, is well fitted to preside over a new body, and even if he were not, as it is objected, his successor might not be, that is no valid argument against the council.

Convocation is anomalous in its constitution; in the Northern Province the Archbishop and Bishops sit and vote with the Lower House; and in the Southern they sit and vote by themselves. Is this irregularity a reason why Convocation should not sit at all? The English constitution is full of such anomalies. Are Churchmen to wait till they have a reformed Convocation and a representative lay body? Well, they have to wait for some time.

(5) Canon Sir J. Phillips said it would be a bear garden which the chairman could not control; there have been three numerously attended meetings, and the discussions have been conducted in a moderate and temperate, yet earnest spirit, which augurs well for the future, and will bear favourable comparison with any deliberate assembly in the country.

(6) It was said to contain germs of a most dangerous development, and to be a mixture of clergy and laity of a character to which Church history could afford no parallel. When the history of this quarter of a century is written, it will be found that a more grave departure from Church precedents has already been sanctioned by Archbishops and Bishops in ecclesiastical legislation, and I trust that this scheme will not be so disastrous in its consequences as the measure to which I allude. It is not founded on the letter of any precedent, but it is not against the spirit of ecclesiastical policy to make use of the best materials which you have at hand; and it is now an accomplished fact which we have to deal with. It has a fair prospect of permanency as long as it confines itself to the work which it has undertaken to do. It has already made valuable contributions to the discussions on Patronage, Tithes, the Extension of Church Services, the Education Code, Bishop of London's Bill, and summed up the decision of the Conferences. It has circulated accurate reports of the position of all Church Bills before Parliament through the medium of its publications; and its Executive Committee, elected by the general body, has held several meetings, and placed themselves in communication with members of both Houses of Parliament, with reference to measures affecting the welfare of the Church.

The only alternative to such a body would be a formally constituted synod of clergy and laity, alluded to by the Bishop of Salisbury; but even if it were appointed, it could not act legally without obtaining the sanction of Parliament; and at the present time, unless the relations of Church and State were gravely endangered, an appeal to Parliament for such an object is a step to be deprecated on the part of Churchmen.

In reviewing the question generally, the real difficulty about a lay representative body, whether as part of Convocation or independent of it, is, that as long as Parliament is—and it is likely long to be—the great lay council of the nation, no other assembly can have any legislative power. That weakness inherent in the Central Council is shared equally by Convocation, Congress, and diocesan conferences. An attempt has been made by this informal body to remedy as far as possible the defects of Parliament as a body for dealing with Church affairs; and I wish to make a suggestion regarding it, which I have before ventured to make at the Croydon Congress.

Looking at the admitted deadlock in the business of the House of Commons, and the proposal by the Prime Minister to have grand committees sitting on different subjects to relieve it in its work, it seems desirable that there should be a grand committee on ecclesiastical matters, which might be composed either of members of Parliament, or of members of both Houses, for which there are precedents. It would be advantageous that some of these should be selected from members of Parliament who are representatives of the Central Council, and who would thus be able to ascertain the feeling of the Church before legislation was attempted, and to represent their views on the grand committee; and if the House of Lords were represented by some of the Bishops, all parties in the Church and State would have an opportunity of conferring together on the great questions affecting the prosperity of the Church which are now raised.

Moreover, when we see the difference of opinion on great questions, such as the patronage of the Church, and the relaxation of the parochial system, such subjects should be thoroughly discussed by a representative body outside Parliament, and the divisions of Churchmen should not be paraded as they often have been in the debates of Parliament.

The House of Commons of the present day rather follows than leads the opinion of the country, and I believe that it only requires Churchmen to be united to have greater power in the House of Commons than they now have. The Bishoprics Bill, a measure on which Churchmen on both sides of the House were generally united, was passed in spite of the opposition of the political Nonconformists.

I wish before concluding to revert to the objection that the Council is a self-constituted body. It must be remembered that the diocesan conferences are to a certain extent the creation of each individual Bishop, and four of the dioceses have not adopted them. The suggestion was made in Convocation that the Archbishop of Canterbury should summon representatives from each conference to form a central body, but that is not likely to be done till all the conferences are formed. Until, therefore, the Archbishop undertakes the reform of Convocation by a better representation of the parochial clergy, and summons a lay representative body, as proposed by the resolution of Lord Alwyne Compton, the present Central Council supplies a link between Convocation and Parliament, and when its organisation is complete, it may be found to stand without extraneous aid, and to have sufficient weight to accomplish its ends by its independent action.

I have endeavoured, however imperfectly, to set before the Congress the aims and objects of the Central Council, feeling sure that it only requires a better acquaintance with them to remove any prejudice or alarms which may be entertained by some as to the character of its proceedings.

The Church of England requires greater freedom of action and deliberation, not only for the clergy, but for the laity. The clergy, when Convocation is reformed, will have their representation in Convocation, while the laity should have better means of discussing and deliberating on Church affairs than they now possess in Parliament. It is because I believe that the Central Council will indirectly tend to remedy both these deficiencies that I confidently advocate its support.

By Mr. ALBERT GRAY:—

CHURCH BOARDS.

I have been invited to bring before the Congress, so far as is possible in the twenty minutes allotted to me, some account of the considerations which have led me, at the instance of the Council of the National Church Reform Union, to introduce into the House of Commons a Bill providing for the establishment of Church Boards in the parishes of England and Wales. In this session, as in the preceding one, a variety of circumstances which we were powerless to avert, combined to prevent us from proceeding with our measure. But while we intend to lose no opportunity of pressing this question upon the consideration of Parliament, we do not at all regret any delay which ensures the fullest possible discussion of the measure; and I especially value the opportunity so kindly afforded me of bringing the subject before this important and representative assembly. For it is in the confident hope of gaining from a discussion here a careful consideration of proposals, which no one who has at heart the welfare and the usefulness of the National Church can either accept or dismiss lightly, that I venture to plead the cause of the layman before you to-day, to assert his rights, and to claim for him the position which alone will encourage the mass of Englishmen to stand between their National Church and disestablishment. The character of the Disestablishment movement should, I think, never be lost sight of, even in an assembly such as this. The whole question of the existence of any National Church in England, of any public recognition of religion, and of the secularisation of the buildings and the endowments of the Establishment, may at any time ripen with unexpected rapidity, be pressed to the front by the

exigencies of party, and be settled in a single electioneering campaign.

Every question therefore of Church organisation which proposes to develop the scope, and therefore the hold of the Church upon the hearts of the people, must be considered as urgent, and deserving of our immediate considerations.

The season has passed by when it was wise counsel to let sleeping questions lie. The defenders of the principle of Establishment, the believers in the future usefulness of the National Church, must be prepared to reconsider its position in connection with the new ideas of democracy, and not to shrink from any changes, however sweeping they may be, that may be necessary to bring back the Church once more into its ancient sympathy with every current of national life and every class of society. It is vain to believe that an institution organised to meet mediæval needs, and to correspond to mediæval ideas, can, without some change, be made, even by the most faithful and devoted services of its officers, to answer to the requirements, or engage the sympathies, of modern social life.

During the present century society has been transformed, and every political institution has been reconstructed to admit the expression of the sentiments of the people. The time has come when the National Establishment also must adapt itself to the same necessity; and it is the object of the Church Boards Bill to provide the machinery by which, gradually and as need arises, the National Church may avail itself of the desire of the people to take their share in the management of all that concerns themselves.

The idea of associating the laity with the direction of their own ecclesiastical affairs is no new one. Indeed, it is the opposite position—that the Church belongs to the clergyman—which is novel. From the earliest times the churchwardens elected by the ratepayers have been the representatives of the interests and guardians of the property of the parishioners in their Church. But the office of churchwarden, which embodies every principle for which we contend, has, as at present limited, become inadequate to the necessities of the times. *The Church needs more Churchwardens. The Churchwardens need further powers.* The growth of population, the increase in the number of men qualified to take a helpful interest in Church matters, the wisdom of engaging them in the support of the Church, and the desire of modern Englishmen to be thoroughly represented and frequently consulted upon all public matters—all these circumstances point to the necessity of Boards of Churchwardens, endowed with wider powers than those which Churchwardens now enjoy, so as to enable them to give adequate expression to, and secure proper consideration for, the feelings and wishes of the entire body of parishioners.

The necessity of the fuller representation of the people in Church matters is no new discovery. Forty years ago Dr. Arnold, in his *Thoughts upon Church Reform*, asserted it as a fundamental essential, if the Church was to stand in close relation with the life of the people. Since then, the necessity of admitting the legal right of the laity to a share in the management of the affairs relating to their respective parishes has never been lost sight of. It was affirmed by Lord Sandon's Parochial Councils Bill, which was introduced into the House of Commons and read a second time in 1871. Three years later Mr. Gladstone called attention, from the other side of the House, to the expediency of protecting the laity "against precipitate and arbitrary changes of established custom by the sole will of the clergyman and against the wishes locally prevalent amongst them," and proposed that the House should pass a resolution to that effect. In the following year, in 1875, we find that the Archbishops and Bishops, in their Charge to the Clergy, made a solemn acknowledgment of "the serious evils that disturbed the peace of the Church and hindered its work," and laid special emphasis on the "changes in the mode of performing Divine Service introduced by the clergy without authority, and often without due regard to the feelings of parishioners," as the cause of the "serious alienation" from the Church which in some cases had taken place.

Nor has the recognition of the necessity of lay authority diminished of late years. I rejoice to think that the introduction of the Church Boards Bill has led to a very wide discussion of the legal relationship existing between the clergyman and his parishioners, and that the wisest of the clergy and laity are unanimous in declaring that the time has come for the admission of the parishioners to the fullest possible share in the management of their Church affairs. I do not think it would be easy to find, in the records of the proceedings of Diocesan Conferences, mention of a single speech in which the present powers of the clergyman have been justified and defended. Even those who have opposed the proposals contained in the Church Boards Bill admit most willingly that, as has been well said by a distinguished clergyman, "the present system should be reformed, under which the people, for whose benefit both parish and incumbent have been created, have by law no more power over the incumbent than the sheep on the common;" and that "the discretion as to all matters which may be legally done or forborne in the church or parish, instead of being exercised, as it now is, by the incumbent alone, should be exercised by a Church Council in which the incumbent and parishioners are united."

Mr. G. Russell, who moved the rejection of the Church Boards Bill in 1881, nevertheless now admits (as appears from his paper printed in the report of the proceedings of the Ely Diocesan Conference last June) the claim of self-government by the laity to be just and sound, and maintains that lay co-operation and control are desirable—

(1) In the management and decoration of the parish church;

(2) In the arrangement and distribution of the public services, which are the common devotions of all;

(3) In the disposal of the weekly offertories; and

(4) In all the multifarious matters in which the Church and its various parochial organisations act collectively in the parish;

and adds that he believes that he will be supported in making this admission by the general sense of the Ely Conference.

The principle of the Bill is in fact conceded. Men only differ on two points:—(1) the machinery in which parochial lay opinion shall be embodied; (2) the people whose opinions shall be represented.

Upon the first point I cannot here say more than this—first, that in my opinion it is absolutely essential that the clergyman's lay Parliament should rest on legislative sanction, and not on his own changing will. They must have prerogatives and authority and status such as an Act of Parliament alone can confer. Secondly, that the adoption of such an Act as the Church Boards Bill shall be optional in each parish, and not be forced upon parishes to which for many reasons its provisions may be unsuitable.

The other point of discussion, who are the parishioners to elect and sit upon the Board, needs a somewhat fuller consideration.

Lord Sandon's Bill, which proposed to give the franchise to all ratepayers without any exception whatever, was, after a long and interesting debate, read a second time, without even a division being taken against it, members from every side of the House avowing themselves in favour of the principle it contained.

Again, we find so lately as in the July number of the *Churchman*, the following admission from a clergyman, who, in arguing against the Bill, writes:—"Whether the electors are all of them *bonâ fide* Churchmen or no, need trouble us little."

It appears, then, that no general or widely supported objection will be made to the proposal of Lord Sandon's Parocdial Councils Bill to recognise the right of every ratepayer to be included in the constituency which is entrusted with the duty of electing a Church Board.

But the character and nature of that qualification which may be thought necessary for a person elected to serve on a Church Board is a question on which there exists a wide difference of opinion.

Some are in favour of a Council of communicants; others, represented by Mr. G. Russell, advocate a Council of gentlemen who shall have subscribed to the Nicene Creed. Others are content with requiring that the members of the Board or Council shall make a declaration of *bonâ fide* adherence to the formularies of the Church of England. Some, again, insist on the Congregational test; while those gentlemen with whom I agree contend that the only qualification which is consistent with the mission, the principle, and the history of the National Church, is that of being a parishioner, or, as the law construes the term parishioner, of being a ratepayer resident in the parish.

Now, my Lord, I cannot think that the Communicant test is one which will ever again find favour with any large body of our countrymen. "We could not," cries Mr. Russell, "for a moment risk the renewal of the profanities of the sacramental test:" and I cannot help thinking that in this opinion he will be supported by the great majority of those present. The Sacramental test has already been tried, and it has been found, like most other tests, not to answer the purpose for which it was designed; experience warns us that it was used by dishonest and irreligious persons without scruple, for profane and secular purposes, and that it brought the Holy Communion itself into discredit by the constant profanities to which it was exposed.

But while Mr. Russell foresees plainly the risks of instituting afresh a Sacramental test, he urges that, as a substitute, we shall demand from the members who sit upon a Church Board a subscription to the Nicene Creed. But why the Nicene Creed? Is it of more Divine origin than the other Creeds of the Church? Whom would it be designed to keep out, and whom would it be designed to include? And what form of subscription would be demanded? Before assent can be of value, it must be intelligent. And is no man qualified to speak on parochial questions until he has acquired that comprehensive mastery of the history of the fourth century, of its thoughts, its divisions, and its controversies, which alone can enable anyone to go clause by clause through the Nicene Creed, and to explain the value and the significance of each balanced phrase? How many Christian Nonconformists would sign a declaration of their belief in the articles of the Nicene Creed? How many churchwardens, aye, how many Churchmen would undertake this? But if your subscription is confessedly a mere form, of what use is it then? and why choose the Nicene Creed to be degraded to so useless a function?

It is well known that the subscription to the Thirty-nine Articles bears to different persons very different signification. What a variety of constructions would be placed upon the Act of subscription by those present! To some it implies a literal belief of every line of those articles; to others it implies only a belief in the general doctrine contained in those articles; and the general doctrine they contain receives very various interpretations; while by some the signing of the articles is regarded as a mere form.

The use of tests is proverbially to let in the bad and to exclude the good; for while men of lax convictions would not hesitate to put their names to a subscription which would soon come to be regarded as a mere form, many to whom the welfare of the parish was a real and living interest, and who would be eagerly anxious to serve on the Board in order to promote the good of the parish, would find themselves barred by a more scrupulous conscientiousness.

Moreover, so long as the Church remains a National Church, every individual has a strong interest in the way in which the Church performs the work which the Nation has committed to her.

The future work of the Church will not lie altogether inside the fabric of the Church, but largely outside. There may be many whose interest in the Church is not limited by the special dogmas taught by the clergyman from his pulpit, but who are prepared to take the strongest sympathy in the Church's mission to carry Social Reform into the parish. Shall we set up a test, to deprive ourselves of their help, and to force men who are ready to work with the Church into an attitude of indifference, perhaps of hostility? It surely must be wrong to lay special stress on the differences which prevent Christians from uniting. We are in favour of Christian co-operation, and a National Church is in our opinion deserving of support, because we see in such an institution the most efficient means for bringing about a large and effective co-operation of Christian men for the promotion of the common good.

Then there are some who, objecting to the Sacramental test or to the subscription of the Nicene Creed, demand that no one should be allowed to sit on a Church Board unless he shall have made a solemn declaration of *bonâ fide* allegiance to the formularies of the Church of England.

The same objections which are conclusive against the imposition of the Nicene test apply here. What would be the value of such a declaration? Whom would it include and whom exclude? Every Englishman may, on legal grounds, describe himself as a member of the Church of England until he elects otherwise; and if he would decline to do so, is he likely to spend his time in labouring upon the Council of the parish church?

To what do we owe the creation of Dissent? To the inability of many excellent and devout Christians to comply with certain formularies of the Church. We are now asked, having opened the door for the departure of Christians from our Church, to shut it against their return, at an epoch when we are all agreed as to the wisdom of far greater variety and liberality in our Church work. Nay, more; a new door would be opened for the exit of more Churchmen. For how many who object to the Athanasian Creed would make a declaration of *bonâ fide* allegiance to the formularies of the Church?

Then we find some who, recognising the objection to the above proposals, contend that no one should be eligible for the Church Board who was not a member of the congregation.

It is unnecessary to point out the difficulties in deciding what constitutes a member of the congregation. Is a register of attendance to be kept? who is to attest it? and what number of attendances would qualify? It is sufficient to point out the absurd results to which such a rule would give birth. It might perfectly well happen that a change of minister would, in process of time, entirely alter the congregation, so that all those who were eligible under the first minister would become ineligible under the second, while those who were eligible under the second would have been ineligible under the first.

Having thus pointed out the objections, and to our mind insuperable objections, to all these proposals, we are driven back to the only one which remains to us—the Parochial qualification, in favour of which not only precedent, traditional practice, and custom declare themselves, but for which, in our opinion, the advancement of Religion and the promotion of Christianity loudly call.

That precedent and tradition are on the side of the ratepayers there can be no question. It cannot be denied that the Church, its fabric and its minister, have been created for the people; that the people have rights in the Church which they are at liberty to exercise whenever they may choose; and that the ratepayers have the duty of electing the churchwardens, whose province it is, so far as their very limited legal powers will allow, to look after the interests of the people.

Therefore historical continuity and ancient precedent require that if the necessity be proved, as we maintain it is, for increasing the legal powers of the laity, in order to bring the Church into closer relation with the life of the people, the body in whom the power is seated shall not be changed, and that the new powers shall be vested in the same body which the wisdom of the past has so far seen fit to trust.

But a stronger motive than the motive of respect for precedent and historical continuity urges us to grant these additional powers to those whom the ratepayers may desire to elect.

What is the work of the Church? It will be admitted by all, that its work is to hasten as quickly as possible the arrival of God's kingdom upon earth; and it will be admitted not less readily, that in proportion as men fulfil the duties which they owe to God and to their neighbour, in like proportion will the arrival of that kingdom be near at hand.

Now it is a subject of frequent remark that the present parochial organisation of the Church does not render it any great practical aid in its work as an inculcator of philanthropic duty.

The Dean of Bangor gave eloquent expression to this opinion when he complained at the Central Council of Diocesan Conferences at Westminster of the multitude of earnest and devout men which the Church had lost because she would give them no part in her ministry. He pointed out how loth Englishmen are to undertake public work unless they have a regular public call to it, and that their shy, proud, reserved natures prevent them from doing anything that would be construed as an invasion of the rector's province, and that therefore, instead of doing their duties as active Churchmen, they too often degenerated into "paragons of passive virtues."

But it may be said that this is a strong argument for extending the powers of the conforming members of the Church, but it does not necessarily justify a concession which might possibly in cases admit Nonconformists into a position of power.

It is said, "Fancy entrusting these powers to an Atheist." I say, that until you have got a majority of Atheists in a parish, the election of an Atheist would be an impossibility; secondly, that it is difficult to imagine any opponent of the Church offering to serve on a Church Board, where his presence would be a recognition of the public value and position of a National Religion and a National Church; and, lastly, even if the Board consisted entirely of Atheists, they would have no power to damage our religion or to interfere with doctrine. The law would continue to lay down the limits within which the services shall be conducted; and, further, the decision of the Church Board would only have a binding effect on the clergyman, provided it gained the approval of either the Bishop or himself.

Finally, the chief use of a Board would be to strengthen the power of a clergyman outside the Church. Inside the Church its powers would after all be very limited; it could do no more than insist, with the Bishop's consent, on the clergyman making use of that form of service, allowed by law, which was most congenial to the wishes of the people; but outside the Church the change would be very great. Duties which were formerly entrusted to the clergyman alone would become the duties of the parishioners. No longer would active Churchmen be allowed to degenerate into nothing better than paragons of passive virtue. Their activity would be called into life, and gradually a new spirit would be awakened in the parish. Gradually the Church would come to be regarded as an association of Christian men eager to remove those evils which prevent the mass of parishioners from rising to a better and nobler life; as an association in which everyone who cared at all for the well-being of his fellow-men would be called upon to take a part; as an association powerful against abuse, unfairness, selfishness, ignorance, and vice; and as an association never flagging in the task of bringing home to the conditions of modern life the great principles of Christianity.

By the Rev. Canon Jelf:—

THE HOLY COMMUNION IN RELATION TO PERSONAL DEVOTION.

By personal devotion is meant either private prayer, or the surrender of the soul to God. In each case, such devotion reaches its highest point in the reception of the Holy Communion, because therein we chiefly realise the greatness of our sins, the greatness of Christ's Sacrifice, and the greatness of His Presence. Everyone of these considerations helps to create and sustain that deep reverence which the ministering servants of our Lord are alone privileged to observe in communicants of various minds and every condition in life, kneeling to receive that "Glorious Body" which makes not only their secret hearts quiet and trustful, but even their eyes (to use the Laureate's expression) "homes of silent prayer."

Let us try to think the subject out a little; for indeed it is a most important one, both in connection with the spiritual life at all times, and with special reference to those responsibilities, and perils, which the revival of sacramental blessings in our own day has brought in its train. The hearers at a Church Congress will at least be ready to meditate on these things, however little the speaker may be enabled to instruct his brethren and sisters in Christ. But we are in conference together, and can pray for one another, especially when we are talking about prayer. As we go on, we shall see that what is said concerning prayer applies also to self-surrender.

I. First, then, prayer is the language of repentance. It is a golden rule, when we are about to pray: "Begin with an act of contrition." To the true Christian this may be instantaneous, but only because he is clothed with humility, in the abiding sense of his own sin. Still, self-humiliation is of the very essence of prayer, since we know that "God heareth not sinners," except they repent. But when there is this habit in the heart, this sincere utterance of the lips, the Sacred Communion, whether actually or spiritually received, is bound up with the soul's desire, and becomes its perfect satisfaction. As we were taught long ago by the saintly son of the English Church just passed away—teaching given at bitter cost to himself, but proved most true before and since by thousands of us who needed restoration from great falls—the Holy Eucharist is a comfort to the penitent.

Now probably one reason why so many nominal Churchmen seldom or never go to the Holy Table is that they do not truly or thoroughly repent. They have just so much sense of their sinfulness as to dread the participation of mysteries which they know to be holy; but there they stop, instead of going on to that godly sorrow which worketh repentance, and which brings them, in prayer first, in Communion afterwards, to the Saviour of the world. And so they lose His blessing—they have neither the joy of the Eucharist, nor even the full benefit of speaking to God. When, on the contrary, the soul goes deep down in its penitence, it finds the Rock, and anchors on it, and is hidden in it, and gains refreshment and renewal from it. The very knowledge of our sin constrains us to go forward for pardon and peace, and there is neither pardon nor peace apart from the Christ, and the Christ does not stand far off from us to give us these, but provides for us a membership with Himself; and this cleansing and consoling membership, as to sin before Baptism, is granted in the Sacrament of regeneration, and as to sin after Baptism, in the Sacrament of living Communion. But, so far from this Divine fellowship taking the place of prayer, and making it no longer necessary, prayer is never more earnest than in the approach to the Altar and in the worthy partaking thereof. Not even the priest, who communicates the faithful, knows, except through his own advancing life, the intensity of self-dedication concentrated on those moments of great joy. Personal devotion, at its best, *is* Holy Communion: but not a mere mystic feeling; rather, it is a drawing nigh by faith, with groanings that cannot be uttered, really to receive to its comfort the Body and Blood of Christ.

II. Then, again, prayer brings us to the Cross. This truth is closely interwoven with the other. For repentance, as centering in Holy Communion, leads the sinner on to a crucified Saviour, shows him the tremendous death of the Son of God, and his own interest in, and utter need of, that one atoning sacrifice, the only one possible for a lost world of souls created by the Word. But the Cross is inseparably connected, for those who believe the Gospel, with the two Sacraments ordained by Christ Himself, the one enabling us to share his sacrificial death, the other to show it forth continually. If, then, prayer leads us along the path of penitence for sin, and then points out to us, as our hope for forgiveness and acceptance, the one offering of the Cross, it follows that that Sacrament wherein we specially proclaim that saving death is the appointed means to lift the prayer of faith to God, and to gain its desired answer, its expected end. For what can be a nobler exercise for prayer than to plead, in the ordered way, that one full, perfect, and sufficient Sacrifice, oblation, and satisfaction which He made upon the Cross for the sins of the whole world, instituting, and in His Holy Gospel, commanding us to continue a perpetual memory of that, His precious death? We reach here the very heart of evangelical prayer, whether we think of the individual worshipper, of the two or three communicants, or of the whole adoring Church. And as we are now regarding the Holy Communion in relation to personal devotion, we may surely go on to say, remembering our own secret experiences at that Heavenly Feast, that it is there that we feel nearest Heaven—there that we most freely pour out our hearts before Him who is our Hope—there that we may gain most fully that holy, blessed stillness which comes from communing with God — that quiet Christian faith, which, like the ideal Watcher,

Dwells
Down in a deep, calm, whatsoever storms
May shake the world.

III. Once more, prayer is the plaintive, penitent cry of the soul changing gradually under the Cross of Jesus Christ into the voice of thanksgiving. Such gratitude, of course, must ever form a large element in the personal devotion of the true disciple. The knowledge of the great things which He has done for us—the abiding conviction that He is calling us one by one to seek His face—the remembrance of the love of Christ to *me*: this, to all of us who are at least trying to go forward, should tend to make us reverently happy in our prayers, assured that not far from any one of us is the Lord of life, mighty to save us to the uttermost, even as He has helped us hitherto. And it is the union of that call "out of the deep," and this voice of joy and health, that is the spirit of the prayer of faith. Where can we blend the two together more completely than in that Holy Sacrament which shows us that we are not worthy so much as to gather up the crumbs under God's Table, and yet that we may approach without fear, because of the merits and death of His Son, the Altar of the God of our joy and gladness, and find the Saviour present there to bless us with His own endless life? There surely, with the fullest confidence possible on earth, with the deepest rejoicing of which a sinful man is capable, we may offer to Him ourselves, our souls, and bodies, to be that reasonable, holy, and lively sacrifice unto Him, which we mean by personal devotion.

Let us close with a few words of caution, most necessary for him who ventures to speak of such things as these, and, perhaps, for some who have been willing to listen to him.

1. We must be careful not to allow the frequency of our Communions (right as it is to increase them) to make our private prayers infrequent. The use of such blessings should intensify our devotions. Yes; the blessing itself will overflow on every side—to make us more diligent and thorough in our self-examination, not always by books, but in heart and life—more devoutly reverent and full of intercession at the time of the Communion—more ready afterwards to wrestle with the besetting sin.

2. On the other hand, we must recollect our need of constantly partaking, for the promotion of effectual fervent prayer, and for quickening the habits of personal devotion. To adapt for our present purpose that striking simile put forth by one of the great spiritual writers—the occasional, even enthusiastic, outbursts of religious zeal—the occasional fitful use of the means of grace—resemble those sudden, copious showers, which bathe the surface of the earth, but do not penetrate or make it fruitful. But the small, thick drops of continuous rain, which, gradually sinking in, become very blessings to the thirsty land, are like those who persevere in the thoughtful, thorough employment of Divine gifts—who "pray without ceasing" and make the Holy Communion less and less a form by making it more and more a part of themselves. If, indeed, the Holy Communion is to be the vehicle and mainstay of personal devotion, the soul must be constantly seeking it, without those long intervals of worldliness and half-religion which so fearfully deaden, or at least chill and impede, the Christian's inner life.

3. But further, we must not in our public worship think less of Matins and Evensong, because we think so much, and rightly, of the one Divine liturgy, the one most sacred Offering. All these other services

should be most fully entered into by those whose prayers go up with acceptance at God's Altar. The devout communicant indeed is the man, of all others, to appreciate and make his own the august simplicity, the scriptural fulness, the holy earnestness, of our daily or occasional Offices. They all tend to the Eucharist: their joy is drawn therefrom; their humility points thereto; the Great Presence which makes *them* comforting to us is identical with that which, though eminently spiritual, yet needs to be sacramentally partaken of. Let us be men of prayer, and the grace which comes from above will find its proper level in all religious exercises, and always "according to the proportion of faith."

4. But lastly, if, as we have seen, the Holy Communion does bear a particularly important relation to the devotion of each separate soul, each individual member of the Church, we must see to it that, however many or however few are with us in the celebration, we yield ourselves heartily and completely to God. The very position of the celebrant before the table may remind us that we must sacrifice ourselves. And when we are engaged in the Eucharistic worship of the Lord of all, we must lengthen out our litanies. English people are far too ready to hurry away from their true home in the sanctuary—far too easily wearied of those invaluable opportunities for secret confession to God, loving supplication for our brethren, earnest prayer for particular graces—which are given us when others are communicating or when there is utter silence in the Church. Can we willingly lose opportunities which are really priceless? We have the witness in ourselves. For assuredly Heaven's gate lies open to us, when we kneel before the Altar, and see beyond the Cross and through the Precious Death the Glory of the Great Intercessor, and the Eternal Life which He offers to those who show by habitual prayer in His Name, that they trust in Him alone, as their one adorable Lord, their only atoning Priest, their all-prevailing Mediator, their perfectly-sympathing Brother, their loving, beloved, never-absent King.

By the Rev. W. H. HUTCHINGS:—

CONSCIENCE, ITS NATURE AND NEEDS.

The question whether man possesses any original knowledge, or whether he acquires all that he has through the medium of his senses, is a fundamental one. It touches the very foundations of morality and religion. If all our perceptions are gained from without, then conscience itself becomes a product of our physical organisation, of our surroundings, and of our past history. It ceases to be the direct voice of God, and becomes only the voice of nature. When it has been dethroned from its exalted position, and is no longer regarded as "the Oracle of Heaven," its degradation is soon afterwards completed. Conscience becomes, as Hobbes defines it, "the opinion of evidence;" or, a variety of the love of power; or, a farsighted selfishness; or, "a twist in primitive and untutored man;" or, according to the thesis of materialism, "matter in motion;" or, perhaps, a species of indigestion. It is not surprising, that Locke should "have devoted especial research to the reputation of the doctrine of a natural moral sense," for the existence of such a faculty as conscience, was, and still is, the gravest obstacle to the establishment of his theory. We refuse to believe that man is sent into this world in a state of abject darkness, that he must await the instructions which are received through his senses, through his eyes and ears, his palate and nostrils, and the surface of his skin, before there can be any kind of knowledge within him. On the contrary, we contend that he is originally equipped with certain moral intuitions, that he has within him an inner light and monitor, which are his, prior to all experience. This is the basis of our thought.

Time and the special character of this meeting forbid our entering upon the purely metaphysical and philosophic bearings of our subject. We only note, by way of commencement, the momentous importance of the distinction to which we have adverted—that man has an inborn sense of right and wrong, of truth and falsehood. We will first consider the *nature* of conscience; secondly, its *needs*.

I. Man is endowed with this faculty of conscience by virtue of his creation in the image and likeness of God. Whatever else this may mean, it involves the bestowal upon man of certain moral qualities, differencing him from all other creatures. "That which specially distinguishes man from the other animals," says Aristotle, "is that he has within him a feeling of good and evil, of right and wrong." This light, in St. John's words, "lighteth every man that cometh into the world." It is described by St. Augustine as "a certain irradiation of the eternal law of God," which "every rational creature" possesses. The Gentiles, St. Paul asserts, who had not received the outward law, were not, therefore, left without guidance. They had "the law written in their hearts, their conscience also bearing witness," &c. Conscience is not only an original element of our being, it is also the supreme one. "It is," says Bishop Butler, "a faculty in kind and in nature supreme over all others, and which bears its own authority of being so." The question would naturally arise, if there were no external guidance, which of the movements of my complex being, which of the voices which I hear within me, ought I to follow? The passions make themselves felt as well as heard; they beat noisily at the door of the will for consent, and "the still small voice" opposes their claims: why should I listen to the one more than to the other; both are interior voices? Because conscience "bears," as Butler well says, "its own authority of being 'supreme.'" We have in ourselves the evidence of this supremacy. We may trace it in the workings of conscience in relation to the past, and in its suggestions as to the present. In the one case, it operates by means of the memory; in the other, it seeks to direct the will. In the one it acts as a judge, condemning or acquitting; in the other, as a dictator commanding or forbidding.

(i.) Conscience asserts it supremacy in regard to the past by that sense of guilt or of innocence which depends upon its verdict. If we have followed conscience, we are at rest; if passion, we are in misery. If a rebel has been permitted to occupy the throne of conscience, it ceases not to testify to its inherent dignity. Wrong is no less wrong because it has been yielded to, and the faculty which proclaims it wrong we are conscious is our rightful guide, God's vicegerent within our breast. For order to be restored, conscience must be re-instated, and assume again the reins of government.

Memory recalls the past, and conscience quickens its exercise. The past is brought back more vividly, whenever reminiscence is associated with guilt. If it is attempted to picture some distant scene when the voice of conscience was resisted and sin incurred; and some other scene, equally remote from the present, but not associated with guilt, it will be found how much more vigorous the memory is when stimulated by conscience than when acting alone. Time cannot efface the past when it is arraigned at the bar of conscience. The agony of a guilty conscience is an evidence of the supremacy of the gift. It calls up no mere sense of imperfection, as those would have us believe who identify conscience with good taste, who make it but a sort of perception of the beautiful in the moral sphere. The poet may, and if he is a genius will, fall short in his effort of his own ideal. The painter, as he surveys the canvas upon which years of labour have been expended, may regret the inadequate realisation of his thought, but he will not, therefore, have a sense of guilt. He will not feel that in his very self he has sunk. He will not be haunted by the jarring sound of his verse or the defects of colour or perspective. He will not be tormented by such remembrances in his dying hour. Conscience does not pursue us with the regrets of intellectual or æsthetic imperfection or lack of attainment, but *with remorse for sin*. Conscience is reason exercised in the moral sphere, and past defects in that sphere it invests with the awful character of guilt. "A guilty conscience," says St. Bernard, "is a sort of hell." How does our own poet, rightly called "the dramatist of conscience," depict by contrast the terror of the guilty, and the peace of the guiltless conscience, in *Richard III.*?—

> O, coward conscience, how dost thou afflict me!
> The lights burn blue.—It is now dead midnight.
> Cold fearful drops stand on my trembling flesh.
> What do I fear? Myself? There's none else by.

And then the opposite in the repose of Richmond:—

> The sweetest sleep, and fairest-boding dreams,
> That ever entered in a drowsy head,
> Have I since your departure had, my Lords.

The sense of guilt is folly, if what "has been, must have been, and could not have been different;" if man be only a marionette, the strings of which are pulled from without; if he be but the victim of circumstances, and can do absolutely nothing *proprio motu*. And thus conscience is an abiding and original witness to the presence of freedom in man, and proclaims him a moral agent, by that "unutterable pain" which nothing but the remembrance of sin ever excites.

(ii.) If conscience, by its verdict upon the past, testifies to the gift of free-will; by its suggestions in the present, it witnesses to the same truth. What can be the use of that voice, saying "Do this," or "Do not do that," unless man is master of his own actions? "I am lord of this moment's change," says Daniel Deronda, "and I will change it with my soul." Unless our sense of freedom is a deceit, and penalties for crime a cruelty, and rewards for virtuous and noble actions an injustice, and laws an absurdity, and the Judgment Day a mockery—man is able to choose between right and wrong, between light and darkness, and is accountable for his choice. If conscience in relation to the past is associated with the notion of *guilt*, in the present it proclaims the grand idea of *duty*—duty to God and man. St. Augustine says, "God made me free that I might serve him better." Conscience is itself to many minds the strongest witness to the existence and moral character of God, stronger than any that can be derived from the make or design of this visible world, or from any *a priori* arguments. Conscience asserts the claims of duty, but duty is an abstract idea, unless it be associated with a person.

If conscience has any claim upon my obedience, it is because it is God's voice within me. If moral distinctions have any reality, it is because they are a reflection of the objective perfections of God. St. Paul notes the two directions in which conscience acts, and the order in which it should act, when he says of himself that he has striven to have a conscience void of offence, "both towards God and towards man." The Two Tables of the Law bind religion and morality together, and teach that the one must be based on the sanctions of the other. Without the first, the second would soon disappear. Conscience bids me be just and true towards others; not because of the consequences of an opposite line of conduct, but because, otherwise, I should offend God whose voice it is. As has been well said, it is a "majestic imperative, which predicates a power which is not only within, but above man."

(iii.) "But conscience is only a good guide," says Bishop Jeremy Taylor in his *Ductor Dubitantium*, "when we are truly informed." Conscience, as every other part of our being, is liable to defects; or, to what is worse, to have other voices, those of prejudice or passion, called by its sacred name. Conscience is sometimes so ruled by desire, that the latter is mistaken for it, and—

> Quodque volunt homines se bene velle putant.

We have only time to glance at the varieties of conscience, noting some of the chief. In Holy Scripture, we find such expressions as "a weak conscience," "a good conscience," "a pure conscience," "an evil conscience," and "a seared conscience," marking a diversity of texture or condition in this organ. We should, however, premise this branch of our subject by a distinct statement of cardinal importance in reference to the spiritual life, it is this—we must never act against our conscience. This is an invariable rule of morals. "Whatsoever," says St. Paul, "is not of faith," that is in this connection—agreeable to the dictates of conscience, "is sin."

(*a*) Conscience, then, may be erroneous or false, scrupulous or lax, doubtful or probable, or irregular. The original light may be lighter and clearer in one soul than another; or by faithfulness to it or the reverse, it may become more clear or more dim. A false conscience may be a misfortune or a crime. The ignorance which vitiates the balance, the flaw in the lens which throws the objects seen through it out of just proportion, may be the result of neglecting means of illumination within one's reach, or of practising deceit and tampering with the scales within until they cease to weigh rightly, and this habit at last becomes second nature, so that the untruth almost passes without our cognisance—

> With all his conscience, and one eye askew,
> So false, he partly took himself for true.

Whereas in another case, an erroneous conscience may be without fault, and arise simply from circumstances over which the man had no power. Ignorance, too, may increase or lessen the degrees of guilt, according as it is more or less excusable. When our Lord prayed "Father, forgive them, for they know not what they do," the prayer implied that there *was* something to forgive, and yet a sufficient want of enlightenment in the soldiers, to constitute a plea of extenuation.

(*b*) Again, another defective type of conscience is the scrupulous. It is unable to draw the line firmly between infirmity and sin, or it exaggerates lesser sins into greater ones, or even into unpardonable offences. A scrupulous person sees sin in actions which other persons regard as innocent. This state of conscience destroys inward peace, is an offence against the goodness of God, leads to depression, and, if not cured, to despair. If the chief remedy of an erroneous conscience be prayer for light, that of a scrupulous conscience is trust in God.

(*c*) A lax conscience is the opposite of a scrupulous. In both the former, the understanding is at fault; in this latter, the will chiefly is to blame. A lax conscience is the mark of a slippery character. Neglect of prayer, softness of life, familiarity with sin, and a spirit of worldliness enlarge the meshes of the moral net, until at last nothing is regarded as sin but crime. Such a person substitutes an outward for an inward rule of conduct. Such a conscience is like a flexible cuticle, which expands at call. It needs the tonic of a course of mortification, that the fineness of moral perception and the strength of moral purpose may be recovered. It is possible that these two may be combined, though so opposite in their nature. As a net may be closely spun in one part, and in another have an open mesh. The Pharisaic conscience was something of this kind—straining at a gnat and swallowing a camel—an irregular conscience. But it is not confined to the character of a hypocrite. The original perception of and hatred for one form or type of sin is often keen, clear, and intense, whilst for some other kind of sin a remarkable obtuseness of conscience, and a want of adequate aversion are to be found in the same person.

(*d*) Conscience probable or doubtful is a conscience in a state of uncertainty. It sees before it two paths, and does not know which is the right or true one, and debates about questions upon which there have been divided opinions amongst moral theologians. This state of conscience gave rise to casuistry. With regard to this science, it must be remembered that "usum non tollit abusus." We want no moral hair-splitting, no too close assimilation of Christian morality to the spirit of the age, no lowering of the maxims of the Gospel in order that a lax state of society may not have too great a strain put upon it, no "probabilism" such as that in the sixteenth century which arose in Spain, and, spreading far and wide, disgraced the Roman Communion and gave to Pascal subsequently such an opportunity for the exercise of his sparkling wit and withering sarcasm. But, notwithstanding all this, souls will continue to have perplexities and have need of counsel and advice. The moral light does not burn so brightly within us as to remove all doubt, whenever the principles of morality are brought to bear on individual duties in practical life. Our own Church has its casuits—Taylor and Sanderson, amongst others, may be named. In 1698 a book appeared entitled *London Cases*, in which cases of conscience are dealt ably with, in reference to communion with the Church of England on the part of Dissenters. If the conscience is awakened, and a high ideal, such as that of the Perfect Life of Christ, be set before it, perplexities are not unlikely to arise as to the best methods of reproducing it under differing times and circumstances. But, whatever counsel or help be given, it should be given not for the purpose of lessening the personal responsibility of the individual conscience, but with the motive of increasing the sense of it and directing its efforts in the right course. What must be aimed at is robustness of conscience, interior sound rule; not annexation to another's dominion. I may quote here the words of an American Bishop, who, by his power and eloquence, is said to remind those who are brought into contact with him of the late Bishop of Winchester; and Bishops are accredited with using language in a still more guarded manner than clergy in a less responsible position. He says: "He who would have the cure of souls in any worthy sense must familiarise himself not only with theology as the science of revealed religion, but with Christian ethics—the science of duty, whose great aim is to form individual character after the pattern character of Christ." And then he mentions five grounds for seeking counsel and direction, viz.:—1. Because of besetting sins; 2, of distressing fluctuations of feeling; 3, because of ignorance affecting some principle of faith or morality; 4, because of sorrow or suffering; 5, because of doubts "as to doctrine or ethics."

(*f*) The worst state of conscience, however, remains to be mentioned. It is a "seared" conscience, dead to all moral feeling or perception, the heart of stone. It was a question of old whether by a continuous course of sin the conscience could be altogether destroyed by acts of our own. Tertullian denied that it could be entirely effaced—"extingui non potest quia a Deo est," said he. It is held, too, I believe, by theologians, that in this life the light of God's grace is never entirely withdrawn from the soul. No night is so dark but has a single star. So with conscience: some fibre of its delicate tissue preserves in it consciousness, whence recovery may take place. Yet of all states that of the hardened conscience is the worst, that which St. Bernard describes as a conscience "tranquil yet not good," the ἀσχέτη ἀναλγησία, a state of moral deadness and insensibility.

Hitherto we have dealt with the nature of conscience, we have seen that as a faculty it is original, not acquired, our perceptions of right and wrong not being derived from the observation of outward actions of righteousness and the reverse, from which we have abstracted the notion of right; but by the possession of a moral sense anterior to all experience, by a law written in the heart, the knowledge of certain moral principles, "axioms of morality." That conscience is supreme, asserting its divinity by the agony of remorse, the Furies of antiquity, which prey upon the guilty—"those thorns that in" the "bosom lodge," which prick and sting, the torture of him who "carries his own accuser in his breast." We marked the workings of conscience in the past producing the sense of *guilt* in the sinner; with reference to the present, asserting the claims of *duty*. We then traced the various conditions of conscience, erroneous, scrupulous, bad, probable, and seared.

II. It remains for us to point out the chief *needs* of conscience, arising from its nature and liability to defects. These are in the main three: conscience requires *education*, *stimulation*, and *relief*. It is the office of the Church to meet these needs. (i.) The conscience being the application of reason in the moral sphere, like the understanding itself will require culture. Our faculty of reason is developed by external instruction, and by inward processes. Conscience is trained in like manner. To cultivate it, we must form the habit of consulting it before acting, and of faithfully obeying its voice. What reflection is to the understanding, that self-examination is to the conscience. Daily examination, exact, stern, searching; examination of the state of the conscience before Holy Communion are enjoined upon us by the letter of Holy Scripture and the exhortations of the Church. This is one of the most necessary and efficacious means of spiritual progress. The prayer for light which is invariably recommended before making the moral analysis, reminds us that no natural gift, not even conscience is sufficient for our guidance without the grace of God, and the assistance of the Holy Spirit. Two gifts of the Holy Ghost especially relate to the conscience, those of knowledge and counsel; the former perfects our powers of discernment between true and false, good and bad; the latter directs our conduct, and teaches us in obscurities which way to take, and what means to adopt, in order that we may attain to eternal life. A "probable" conscience, one in doubt that is, often becomes a sure or certain conscience in making some choice, by an inspiration from God the Holy Ghost. As sometimes a mist which renders every object indistinct, and envelops a whole landscape, is rapidly dispersed by the heat of the sunbeams; so by the rays of the Holy Ghost, the conscience is cleared of the clouds which ignorance or passion had gathered around it, and the path to be chosen stands out before us in clear outline.

(ii.) But conscience requires something besides interior operations—it needs stimulation. It requires, says a French writer on this subject "stimulus *de la parole*." The Divine Word excites, penetrates, and informs it. Man, by obeying the dictates of conscience, may clear, deepen, and broaden this inward light; but it needs the presentation of the moral law from without to supplement and heighten and fix its intuitions. Without this external assistance, we know what generally became of conscience in the Gentile world. The Church by holding up a high ideal, by exhibiting the Law of God in the concrete in its most perfect representation in the Life of Christ, and after Him in the lives of His Saints, does more than corroborate the inward witness; she develops its powers and brings them into play.

Again, when conscience needs a stimulant, not merely from the fact of our natural infirmity, but because it has been abused and well-nigh destroyed; because through habitual sin its sensitiveness to moral distinctions has been more than dulled, and its fears of final retribution deadened, the Church by preaching, by missions, by earnest presentation of eschatological truths meets the case, and strives to awaken a sense of sin, and to bring back to the cauterised surface of the conscience its original susceptibility of feeling. And here I would urge the advantage of parochial missions for awakening souls so dormant, that they are not touched by the ordinary ministrations of the Church. The conscience in this state of torpor, needs not only the calm and regular services of the appointed minister; but some unwonted stirring appeals to arouse it from its deadly sleep.

(iii.) Lastly, the conscience has another need under certain conditions, which our Church also provides for. When the guilty conscience is awakened, the burden of sin becomes sometimes so intolerable, that the conscience cannot quiet itself or cast itself upon the mercy of God. The Church points to the Cross of Christ, to the Atoning Sacrifice, and bids all lay down their burden at its feet; yet there are those who need some outward help, some guarantee beyond their own feelings, that they are forgiven. Dryden, with keen insight into human nature, depicts the conflict between shame and this longing for relief:—

> Oh power of guilt! how conscience can upbraid!
> It forces her not only to reveal,
> But to repeat what she would most conceal.

Thus, on two occasions, when we draw near to God—viz., in the Blessed Sacrament, and in the hour of death, when we have to meet Him veiled in mystery, or Face to face, our Church offers to such consciences as desire or need it this relief. In the former case she bids her ministers say, if any of you cannot quiet his conscience, "let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience and avoiding of all scruple and doubtfulness." In the second more strongly, as the soul is nearing the confines of the eternal world, the priest is bidden to move the sick man "to make a special confession of his sins, if he feels his conscience troubled with any weighty matter"—*i.e.*, with any deadly sin. Thus the Church is, according to its different states and requirements in turn, educator, stimulator and reliever of the human conscience: in the one case, by insisting on habits of self-examination; in the second, by presenting the perfect Life of Christ for faithful imitation and reproduction, or by confronting the guilty but dormant conscience with the terrors of the Lord; and lastly, by the application of the pardon of the Precious Blood to the individual conscience seeking such relief in preparation for Communion, or for death.

The subject of which we have been able to give but a rough outline within the limits of our time, is one indissolubly connected with the growth of the spiritual life. In its commencement, progress and perfection, the moral faculty will be in constant requisition, from the first throb and agony of compunction to the mature state of which St. Paul speaks, of "those who, by reason of use, have their senses exercised to discern both good and evil." The powers and range of the moral sense will increase in proportion to fidelity to its light. Thus it will be difficult to measure our own progress, for the clearer light will reveal minuter infidelities; and our moral standard will advance higher and higher with each successive upward attainment, the choices at last rising above the distinctions between good and evil, into those which lie between good and better, till we attain to the perfect liberty of the children of God.

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JOHN BULL.

LONDON, October 21.

HISTORY OF THE WEEK.

No official information is yet forthcoming as to the plans of the Government for the reorganisation of Egypt. But it is understood that the Government is engaged in diplomatic communications with the Great Powers, and the plans that are finally adopted will be based upon the negotiations that are at present in progress. It is abundantly evident that England is in a position to dispense with any exaggerated consideration for the hopes and ambitions of rival or hostile Powers, and it is to be trusted that Mr. GLADSTONE and his colleagues will be guided in their arrangements for a settlement by a single-minded determination to secure that preponderance of English influence in Egypt which will be the best security for the future tranquillity and prosperity of the country, and will be the just compensation for the sacrifices of life and treasure that the late war has entailed upon the English people. The Egyptian Government has yielded to the demand that ARABI PASHA shall be defended at his trial by English counsel. There are manifest objections to this proceeding, and it would probably be as well if the farce of a trial were to be dispensed with. If the Egyptian Ministry were free agents the result of the trial would assuredly be the condemnation and prompt execution of ARABI PASHA and his accomplices, and, in following this course and refusing to extend clemency to the leaders of the military mutiny, the KHEDIVE and his advisers would have ample justification. But the British Government has to be guided by other considerations, and it is tolerably clear that it cannot afford to allow ARABI PASHA to be put to death. There is a good deal to be said for ARABI from the point of view of the English Radical; and there are limits even to Mr. GLADSTONE'S inconsistency. The organisation of anarchy and revolution is, no doubt, a serious offence. But, after all, the Government can scarcely punish ARABI with death that allows Mr. PARNELL to go unhung.

There is a laudable anxiety on the part of earnest Liberals to make as much political capital as possible for the Liberal Government and the Liberal party out of the military successes that have been achieved in Egypt. There is a disposition to exaggerate the importance of Sir GARNET WOLSELEY'S military promenade that not unnaturally provokes some ridicule abroad. From a military point of view, the Afghan campaign of Sir FREDERICK ROBERTS was a far more arduous achievement of arms than the few skirmishes which ended in the capture of Tel-el-Kebir, and the rout of the armed rabble that held it. But at least on that occasion there was no undignified display of ecstacies of enthusiasm. Mr. CHILDERS has been singularly prompt to seize on Sir GARNET WOLSELEY'S success to vindicate his own administration of the War Office and the success of the military changes which have been carried out under Liberal Governments. But his sweeping assertions and assurances are not likely to pass unchallenged. It has already been pointed out that no arguments in favour of the short-service system can be educed from the campaign, since, as Mr. CHILDERS himself admits, the average of service was not less than five years. The average was, in fact, far higher in those regiments upon which the brunt of the work was placed. The effect of the abolition of corporal punishment on the discipline of the Army is likely to be investigated with results very different to those which Liberal humanitarians would like to discover. As a matter of fact the difficulty of maintaining discipline was found to be most serious in Egypt, just as it was found to be in South Africa. The defects of the military system which the campaign has revealed are naturally ignored by Mr. CHILDERS, but are certain to be vigorously discussed in the opportunities that the meeting of Parliament will afford.

It appears to be generally understood that Mr. GLADSTONE will resist all propositions for a compromise on the question of the *clôture*, and will insist that a bare majority shall have the power of silencing speakers who may be unpleasant, and ending debates that may be awkward to a dominant faction. The power that is thus claimed is intended to be used by a party for party purposes. If this were not the case, no possible objection could be raised to the compromise, which Mr. GLADSTONE was prepared to accept in the days when he was not secure of sufficient support for his proposition. If the *clôture* should be carried in the form in which it is supported by Mr. GLADSTONE and the Radicals, the result will be to immeasurably increase the bitterness of party spirit. There will be a farewell to the spirit of compromise, which can alone render Parliamentary government, as it has hitherto been known in England, a possibility. The resistance to Radical despotism will be driven to avail itself of the methods of party warfare which give to the Radical party its present strength. In the meantime, it is to be observed that the machinery of the caucus is being employed to urge the necessity of the *clôture*. How little public opinion is represented by the caucus would be shown if a General Election were to take place on this question. The candidate opposed to freedom of speech would have little favour to expect from a popular constituency.

There is little reason to doubt that the French Government is perfectly prepared to acquiesce in the inevitable consequences of its abandonment to Great Britain of the task of suppressing anarchy in Egypt. French preponderance in the valley of the Nile is one of those dreams of French sentiment that has had to give place to harsh practical considerations. The French Government is chiefly intent upon obtaining compensation for its acquiescence in the inevitable. It is probable that the consent of the English Government to measures intended to consolidate French authority in Tunis will be regarded by the Ministry of M. DUCLERC as ample satisfaction for the termination of the Dual Control. In the meantime, French energy is intent upon finding other fields for the extension of French influence. The intrigues of French adventurers in Madagascar are not likely, however, to be regarded with complete indifference by the other European Powers, and the apparent sympathy that the French Government appears to have with designs intended to bring Madagascar under the French protectorate is likely to provoke remonstrance from Germany as well as England. A French explorer, M. DE BRAZZA, invites French enterprise to turn its attention to the Congo, where he professes to have discovered vast territories, and populations only eager to place themselves under French rule. Mr. H. M. STANLEY, who knows something of Africa, and especially of the district of the Congo, derides the French traveller's pretensions. But really if the sway of the French Republic over these African lands has any fascination for the French imagination, there is nothing to prevent the attempt to realise M. DE BRAZZA'S dreams. The French are admirable as the pioneers of civilisation, but for the successful establishment of colonies they lack the surplus population which is above all things essential.

On the eve of the reassembling of Parliament the Irish National Party has held a conference, of which the obvious intention is to arrange for the continued development and progress of the agitation which has thus far achieved, with the aid of Mr. GLADSTONE, such striking success. Success has, however, brought with it difficulties of its own. There are personal rivalries and divided aims. Mr. PARNELL and Mr. DAVITT, if they preserve the outward appearance of union, are notoriously not in accord on the future policy that is to be pursued. Mr. PARNELL seeks distinctly political objects—the achievement of Irish independence. Mr. DAVITT is, most of all, intent upon furthering his grandiose socialistic scheme for the nationalisation of the land. These indications of want of harmony in the revolutionary camp must not, however, be too readily regarded as symptoms of the weakness and approaching discomfiture of the Home Rule cause. It will probably be found that some means will be discovered of uniting in common action against the Government of the QUEEN the discordant elements that are revealing themselves in this period of triumph. The great difficulty that Mr. PARNELL will apparently have to contend with in carrying on his struggle against the English connection is want of funds. The American contributions have for the time fallen off. But this will probably only lead to the adoption of some vigorous means for stirring up afresh the enthusiasm of the classes who have thus far supplied the means for carrying on the revolutionary struggle. The hopes that Irish agitation will soon die a natural death are distinctly premature.

IRELAND.

With the volubility of assurance and the indifference to facts that are invariable characteristic of Radical polemics, the English people is being asked to witness in a happy, contented, and tranquil Ireland the beneficent results of Mr. GLADSTONE'S firm and wise Irish policy. The Irish Land Act, now that it has been supplemented by the Arrears Act, has brought about, with a magic rapidity, the permanent pacification of the sister country that has for generations in vain been sought by statesmen. By legislation, that happily combines robbery and revolution, Mr. GLADSTONE has repaired the evils of centuries, and it only remains for the English people to show by its enthusiastic support of the great Liberal cause its gratitude to the venerable leader who is ready with his "remedial measures" for any emergency. We are asked to see the party of which Mr. PARNELL is the leader rent by internal divisions, falling away in numbers, losing the moral support of the Irish at home, forfeiting the pecuniary aid of the Irish in America, and finding itself threatened with early dissolution. In Ireland the people are depicted as satisfied with the new condition of things, ceasing from agitation, no longer opposed to the authority of the law, strenuously aiding in the suppression of anarchy, and seeking by honest toil to gain the thrifty competence which a paternal Government has brought within the reach of all. Henceforward there is to be a happy and contented Ireland, and the Queen is to rule over a really united kingdom.

It is unfortunate that the facts are scarcely in accordance with the glowing representations of enthusiastic partisans. So far from there being any reasonable grounds for indulging in the illusions of optimism, there is too much reason to fear that as the result of Mr. GLADSTONE'S Irish policy the last state of Ireland will be worse than the first. Once already Mr. GLADSTONE'S Irish legislation has been prematurely greeted with impassioned declarations of its absolute success in securing the pacification of Ireland. The overthrow of the Irish Church and Mr. GLADSTONE'S first Land Act were measures that for some time after they were passed were regarded by all earnest Liberals as unquestionably successful in giving to the country the tranquillity and contentment which could be the only justification for their adoption. But these fantastic pretences had speedily to be abandoned, and similarly the equally fantastic and unreal assertions that are now indulged in will soon be rendered ridiculous by events.

It is certainly a cause of satisfaction that Ireland is somewhat more free from crime at the present time than has usually been the case since Mr. GLADSTONE'S accession to office. But for this result there are obvious explanations. The fact that the Coercion Act is not only in force, but that its provisions are carried into energetic effect by the Irish Executive, sufficiently accounts for the diminution of Irish crime. The reasons that Mr. CHAMBERLAIN avowed for giving impunity to the Irish agitation, and to the methods by which it sought to promote its objects, no longer exist. The Irish revolutionary party, too, have not at present any weighty reasons for stimulating the atrocities which were found to be the best arguments for enforcing their demands. When English Radicalism and the Irish Revolution once more find their account in a revival of anarchy, their Irish supporters are likely to again appeal to the policy of murder and outrage that has, during the past two years, been rewarded by such ample concessions. The description of the country as peaceful is even now far from accurate. Not a week passes without its sanguinary record of agrarian crime, and the state of insecurity and disturbance is still such as constitutes a scandal to a civilised government.

In the meantime, Mr. PARNELL and his supporters and allies are preparing their plans for the fresh campaign that is imminent. There is certainly no good reason to anticipate that the Parliamentary party will be less active in the future than in the past. They have to vindicate their claims to continued popular support, not only in Ireland, but in America. And this they can only do by pursuing their old policy of active aggression. There seems some reason to believe that Mr. PARNELL would prefer, for the present, to adopt the tactics of patience. There are several projects of Irish legislation which will do much to advance the interests of the Irish revolution, that are more likely to be passed if the Irish party adopt for a while a tranquil attitude, and content themselves with giving that support to Liberal measures which was one of the conditions of the Treaty of Kilmainham. Thus, if the Radical Government carries out the Radical ideas of dealing with the Municipal and Parliamentary franchise in Ireland, Mr. PARNELL will be enabled to return eighty members instead of thirty or forty as at

present. And this consummation is more likely to be attained by covert intrigue than by violent manifestations. But it is probable that the force of circumstances will compel Mr. Parnell to take a course that his own judgment would repudiate. Apparently the boisterous strategy of previous Sessions will be persisted in with a view to its effect on the Irish and American-Irish opinion that Mr. Parnell has to gratify. The objects of the activity of the new "Irish "National League," which was founded this week to take the place of the defunct Land League, are certainly comprehensive enough. National self-government, local self-government, land-law reform, the lowering of the Parliamentary and municipal franchise, and the encouragement of the labour and the industrial interests of Ireland form a programme that, when it is developed, will be found to appeal as much to Irish cupidity as to Irish national feeling, and is not likely to want the support of the classes who gave the Land League its strength. There is no reason for the comfortable assumption that the new League is foredoomed to failure any more than there is for the belief that the personal differences amongst the leaders will render them less active in their efforts on behalf of the revolutionary cause. The League can rely on Mr. Gladstone's support and countenance of most of its avowed aims, and is not likely to be long before making a practical response to his challenge to submit to the consideration of Parliament definite schemes for the establishment of Home Rule. The Irish question is very far from being settled, as is being quietly assumed by the panegyrists of the Government, and the meeting of Parliament is likely to quickly dissipate the confident anticipations of bold optimism. Mr. Gladstone has made revolutionary agitation a lucrative and successful employment for Irishmen, and a roaring trade in sedition will be driven at the expense of the loyal classes and of the national interests so long as the present Prime Minister remains in power.

THE SCHOOL BOARD ELECTION.

The Triennial Election of the London School Board is now close at hand, and it is well that Churchmen and other supporters of Voluntary Schools should review their position with reference to it. At the present moment the probabilities of the situation seem to us to be distinctly adverse to the upholders of the Voluntary system; and this fact—for such we deem it to be—is the more remarkable, because it has seemed evident for a long time past that the old Board, a majority of which was pledged to uphold what is called its "general policy," was continually growing in public disfavour. Its gross extravagance, entailing a high school-rate; the harshness of its officers towards poor parents; its neglect of the very poorest class of children, coupled with the damaging disclosures as to its mode of managing its Industrial Schools; and the unseemly bickerings and personal altercations constantly occurring amongst its members, had all combined to discredit the London School Board. Ever since its formation the composition of the Board after each Election has been less and less satisfactory than it had been before, whether as regards the opinions and policy of its members, their social position, their character for business - like capacity, or their practical acquaintance with the work of education. In fact, one of the most telling arguments on the side of those who oppose the new Municipal Corporation scheme has always been a contemptuous reference to the Educational Parliament which has its headquarters on the Thames Embankment. "Look at the School-"Board," men have been wont to say: "is "that the kind of body to which you are "prepared to hand over the Municipal Govern-"ment of London? Are you so satisfied with "the educational machine which you already "possess, that you wish to set up another like "it, only endowed with larger powers?" The general distrust and dislike which this way of thinking and speaking of the London School Board indicates was, to all appearances, so widespread as to warrant the belief that a reaction had set in against the past policy of the Board, and that the next Election would serve to show that the ratepayers are determined to exact rigid economy in the building and maintenance of schools supported by public money, to insist that they shall at least be as efficient as the Voluntary Schools, and generally to enforce the fulfilment of what was the avowed object of the Education Act of 1870—namely, to supplement, not to supplant, the work of the Voluntary Schools. In short, there seemed some reason to trust that the next Election, which is now close at hand, would give the metropolis a better Board with a better policy. If it was too much to hope to make a clean sweep of the fussy *doctrinaires*, the Radical women, and the blatant advocates of the anti-Church and anti-Voluntary policy generally, there was at least room to look for some improvement, if only properly qualified candidates could be induced to come forward, and proper efforts made to secure their election.

How is it, then, we would fain ask, that, in spite of the notorious demerits of preceding School Boards, there appears to be but a slender chance of any improvement being effected by the coming Election? Why is it not possible to take advantage of the unpopularity of the existing Board to replace it by one composed of those who are acquainted with the real educational needs of London, and pledged to adopt the best and most effectual means for supplying them? That that unpopularity exists we have not the least doubt whatever. We are morally convinced that if the question at issue could be fairly placed before the electors, and their unbiassed opinion taken upon it, their decision would be, by an overwhelming majority, recorded against the policy of extravagance, inefficiency, jobbery, compulsion, and Secularism, and in favour of the Voluntary and Religious Schools which have shown themselves less expensive and far more efficient than their rivals. But this is exactly what is not being done. On the one side, so far as we can see, apathy and inaction reign supreme: the supporters of the Voluntary system seem to be without organisation, without energy, and, we are inclined to believe, almost without candidates. On the other hand, the Secularists have for weeks, and even months, been in the field. Everywhere their candidates are issuing addresses—generally couched in ambiguous language to catch votes—posting placards, holding meetings, agitating in the press, and, above all, spending money freely in canvassing. Thus the electors are deprived of even a chance of arriving at a right decision. A well-disposed elector receives, by post or otherwise, solicitations to vote for some candidate of whom possibly he has never heard before, who offers all kinds of promises with regard to "pro-"moting economy combined with efficiency," who undertakes to pay, if elected, the "most "assiduous attention to his duties," and to "uphold the general policy contemplated by "the Acts of Parliament relating to Educa-"tion," and so forth, and so forth. And the puzzled elector is duly caught in the trap. He has never had the matter fairly put before him; he never suspects that this glib-tongued candidate is really a nominee, and aspires to become a representative, of the Secularist and Extravagant faction; he has, it may be, never even heard the name of the candidate on the other side, if there should happen to be one, much less received his address or any explanation of the principles upon which he takes his stand. What wonder if, lacking the means of weighing the question, he gives his vote for the candidate who has taken the trouble to solicit it, and whose real views and aims are concealed by plausible pretensions and nicely-balanced phrases? We are not describing any imaginary case: there are, to our knowledge, scores of electors who wish to vote on what we consider the right side, but who simply can get no proper information to guide them in making their selection. Hence, no doubt, the number of voters who abstain altogether from recording their votes. Only one-third of the ratepayers voted at the last election, in 1879.

It is obvious enough where the fault lies. We do not allude to the so-called "Church-"men" whose Churchmanship evaporates as soon as the time and occasion come for taking any action which may offend their Radical allies—men who are efficiently represented in the press by a *Guardian* which "guards" everything except Church principles. But we complain of the want of organisation amongst the staunch supporters of Voluntary Schools. Where all are attacked, why do not all join for defence? Why, a month ago, was not a Conference called, say, in St. James's Hall, at which the Bishop of London, Cardinal Manning, and the President of the Wesleyan body, would have attended? Such a Conference might have initiated an organised campaign on behalf of the great anti-Secularist principle; and the movement would, we firmly believe, have been successful. As it is, a great opportunity has been missed for repairing a vast amount of the evil already accomplished, and for preventing the occurrence of similar mischief in future. Yet surely it is worth while to try to make Englishmen understand that the very same party which is doing its best, by destroying Christian Education, to promote Socialism and Irreligion in France, is also at work in our midst—ever seeking with specious and plausible arguments, and by means of a machinery which is distinctly Socialist as well as anti-Religious, to further its dark and deadly object. It is very well to blame the "indifference" of the electors. What we maintain is, that the well-disposed electors are kept in the dark, and that those whose duty it was to take the initiative in enlightening them, and yet have wholly failed to do so, are gravely to blame.

We hear from Oxford that on the question of electing a successor to Dr. Liddon as Ireland Professor of the Exegesis of Holy Scripture, the Heads of Houses were evenly divided between the Rev. John Wordsworth, of B.N.C., and the Rev. Edwin Hatch, Vice-Principal of St. Mary Hall. The casting-vote would of course rest with the Vice-Chancellor, and there can be no doubt that Mr. Jowett would give it to the last-mentioned candidate, who is a strong Liberal in both theology and in politics.

Attendance at the Ireland Professor's lectures is not compulsory upon any of the undergraduates. Candidates for Holy Orders must attend the lectures of the Regius Professor of Divinity, and a course by one of the other Divinity Professors, of whom the Ireland Professor is one.

Hardly any of the candidates for Ordination belong to the Broad Church school, and probably few of them will attend Mr. Hatch's course of instruction.

There is a fresh crop of nobodies whose names appear among the candidates for election to the London School Board. We have a complete list of the candidates before us, out of whom we are only able to select one or two as worthy of the support of our friends.

We cordially support Mr. H. C. Richards and Mr. W. H. Bonnewell for the City, Mr. A. Mills, the Rev. J. J. Coxhead for Marylebone, the Rev. W. T. Thornhill-Webber for Finsbury, the Rev. T. D. C. Morse for Greenwich, the Rev. H. D. Pearson for Hackney, Mr. H. E. Hoare for the Tower Hamlets, the Rev. G. M. Murphy for Lambeth, Captain Berkeley for Chelsea, and the Rev. B. Belcher, Mr. Burdett-Coutts, and Mr. James Ross for Westminster. We hope to add to this list next week.

The National Society's journal, the *School Guardian*, offers its readers not a scrap of advice as to the candidates who deserve support. We have no wish to be hypercritical, but really on an important question of this kind it does seem too absurd that the officials of a society who have excellent opportunities of knowing which candidate may be relied upon to support Voluntary Schools should have not a word to utter on the subject.

We have dealt in a leading article with the subject of the London School Board Election. Never was there a time when the most strenuous efforts were necessary to save the Voluntary System, which is now threatened with extinction by the proposal to make all schools free.

From figures recently published we learn that during the last eleven years the accommodation provided by the Church in efficient schools grew from 1,365,080 to 2,351,235, or an increase of 986,155; whilst all other schools show an increase of 1,524,894 places.

If the figures, however, are arranged so as to show a comparison between the Voluntary Schools and the Board Schools, the result is an increase of accommodation in Voluntary Schools of 1,316,781, against one of 1,194,268 in Board Schools.

The schism between the Parnell and the Davitt sections of the Irish League party was rendered plain enough even at the inaugural meeting of the new League.

Mr. Parnell may do his best to hold both sections together, but his Parliamentary tactics, especially his treaty negotiations with the Liberal Government, are not likely to meet the approval of Mr. Davitt and his friends.

The *Church Times* is mistaken in supposing that Mr. Mark Pattison has only just been appointed to the headship of Lincoln College, Oxford. Mr. Pattison has occupied that position for just twenty-one years.

The arrangements at Hatfield House for celebrating Viscount Cranborne's coming of age will be exactly as we stated last week. The interior of the house will present a brilliant appearance, decorated with choice flowers, shrubs, and trees, and illuminated at night with hundreds of incandescent electric lights.

The grand ball on Wednesday night will be a brilliant affair, and the number of invitations issued amounts to several hundreds. It will be attended by all the principal people in the county, and special trains will be provided for the guests from London.

The House party assembles to-day, and includes the Marquis and Marchioness of Exeter and Lady Isabel Cecil, the Earl and Countess of Galloway, Lord and Lady Rayleigh, Lady Frances and Mr. Eustace Balfour, Lord and Lady Eustace Cecil and Mr. Evelyn Cecil, Lady Margaret Cecil, Lord Lionel Cecil, Mr. A. J. B. Beresford Hope, M.P., and the Misses Hope, Mr. Arthur Balfour, M.P., the Hon. Miss Palmer, the Hon. W. Palmer, the Hon. George Curzon, the Hon. Wallace Cochrane-Baillie, the Rev. Cecil and Mrs. Alderson, Colonel Alderson, Mrs. H. Alderson, Mr. Charles Alderson, Mr. and Mrs. Charles Hope, Mr. and Mrs. Northcote, Lady Scott, Miss Scott and Sir Arthur Scott, Mr. and Mrs. Somers-Cocks, Miss Somers-Cocks and Mr. A. Somers-Cocks, Mr. Philip Hope, Mr. and Mrs. H. Sidgwick, Colonel Hill-Trevor, Mr. S. Hill-Trevor, Captain Carpenter, Mr. Nicholson, Mr. and Mrs. Marwood Tucker, and Mr. Scott-Fox.

The north front of the house is unavoidably disfigured by the erection of a large temporary building, a hundred feet long and sixty broad, which will accommodate eight hundred people at dinner or supper. In the temporary kitchen ten barons of beef will be roasted at once.

Hatfield House was the first of the large Jacobean mansions, and is built of fine red brick. The principal front faces the south, on which side the building forms three sides of a quadrangle. Along the whole length of the house runs, on the ground floor, the armoury, which contains a fine collection of Spanish armour taken from the Armada, and some fine tapestry.

Above the armoury, on the next floor, is the beautiful Long Gallery, entirely lined with carved oak panelling. The ceiling is entirely gilt, and when it is dotted all over with hundreds of electric lamps the effect is very fine. The other principal rooms are the great hall, finely painted in fresco by a modern Italian artist, Signor Bandini; King James' Drawing-Room, and the celebrated Library. The Chapel, which was re-arranged a few years ago, is also decorated in fresco. The ancient woodwork and stained glass are particularly fine.

The place which Lord Salisbury fills in the country, not only as the representative of an ancient and distinguished family, but much more on account of his personal qualities as one of the first of our public men, naturally gives to his eldest son's coming of age a certain amount of public interest. All Tories especially will congratulate Lord Cranborne, and cordially hope that he may follow in his father's footsteps.

But this does not justify the insane rubbish which the *Daily Telegraph* printed in its ridiculous article of Tuesday last. In this remarkable effusion the *Telegraph* fairly outdid itself.

Why it should be thought appropriate to a man's being of age to aspire to Parliamentary honours to quote a long list of men who did so when they were *not* of age, it seems impossible to imagine.

Nor is it at all obvious why we should have to "turn our eyes to France or Germany, to Italy or Spain, to the United States or the Empire of Brazil," still less to "survey mankind from China to Peru," in connection with this business.

We have no objection to doing any of these things, being quite willing to "turn our eyes" to the stars above, or "survey mankind" from any given point on the earth's surface to any other point. Only we don't think that they have anything to do with Lord Cranborne.

Nevertheless, one can see how apposite is the mention of the Roman youth who, by a somewhat striking figure of speech, is represented as "embarking on the ocean life" with apparently nothing but a *toga virilis*. This perhaps may bear some occult reference to Lord Cranborne crossing to Dieppe with a railway rug.

The allusion to Hannibal is a trifle obscure, and is indeed hardly to be justified, especially as the writer himself admits that "there will be little"—we should have thought nothing—"to remind us of that memorable scene."

We are also a little surprised to find that Hatfield Chase is no longer in Yorkshire, but appears to have moved, and taken up its abode with Hatfield Park in Hertfordshire.

Seriously, we can only say that it is more than time that the distinction of owning "the largest circulation in the world" should pass away from a paper which habitually prints such dismal trash as this.

Reviews.

MISS MITFORD'S CORRESPONDENTS.

In giving to the world a selection from the letters of the various correspondents of the author of *Our Village* Mr. L'Estrange has, so to speak, acted on a suggestion of that gifted lady herself. She was wont to say that whoever read her letters—that is, the letters addressed to her—would find them interesting; and it is therefore with no little expectation that we open the two volumes which record for us *The Friendships of Mary Russell Mitford.** The compiler has done his task well, and the slight thread of narrative which connects the different extracts is gracefully and unobtrusively written, furnishing all necessary information for the understanding of the various allusions contained in the letters. But at the same time we must own to a certain amount of disappointment in the result of his labours—a feeling which will probably with most readers, be stronger during the perusal of the first than during that of the second volume. The former is unquestionably heavy; but the latter is more varied and attractive. Perhaps the difference may be traced to the presence in the second volume of a great many of Miss Mitford's

* *The Friendships of Mary Russell Mitford.* By the Rev. A. G. L'Estrange. In Two Vols.—London: Hurst and Blackett, 1882.

own letters, and the charm of her epistolary style would lighten a much heavier book. One great drawback to the enjoyment of her correspondents' letters is the almost fulsome tone of eulogy in which they deem it necessary to speak of Miss Mitford's published works; and it would certainly appear that no flattery was too strong for her acceptance, and that, however highly her friends esteemed them, she complacently acquiesced in and adopted their estimate. We say this without any wish to depreciate their real merit, or question the charm which has elevated *Our Village* to the rank of an English classic doing for us, as Dean Milman happily expresses it, "a great service by awakening a "sense of the exquisite beauties of our home "scenery and the delights of a quiet rural life." But the constant repetition of the language of panegyric—even of deserved panegyric—becomes wearisome, and we are able to realise the feeling which led to the ostracism of Aristides.

Many of the earlier letters are from Sir William Elford, who was a great admirer of Miss Mitford'g, so much so, indeed, that it was commonly reported at one time that there was likely to be a closer connection between them. But, as she herself said, "He has an outrageous fancy for my letters, "and marrying a favourite correspondent would "be something like killing the goose with the "golden eggs." The specimens given of his share in the correspondence hardly bear out the high estimate of him expressed by Miss Mitford, who found "something of Horace Walpole's mixture "of humour and courtliness about his style," and "kept his letters as choicely as the monks were "wont to keep the relics of their saints." We much prefer the favourite and better known correspondent of the end of her life, Mr. Ruskin, whom she pronounces "the best letter-writer of "his or any age." We wish that more specimens had been given in addition to those which form, to our minds, the most attractive part of the present book, and of which the only fault is that they are too few. The first, which we give *in extenso*, was written shortly after his own marriage, and the receipt of the news of an accident to his correspondent.

My dear Miss Mitford,

The pain of deep self-reproach was mixed with the delight which your letter gave me yesterday. Two months back I was each day on the point of writing to you to ask for your sympathy—the kindest and keenest sympathy that, I think, ever filled the breadth and depth of an unselfish heart. But my purpose was variously stayed, chiefly, as I remember, by the events on the Continent, fraught to me with very deep disappointment, and casting me into a depression and fever of spirit which, joined with some other circumstances nearer home, have, until now that I am resting with my kind wife among these quiet hills, denied me the heart to write cheerfully to those very dear friends to whom I would fain never write sadly. And now your letter comes with all its sweetness and all its sting. My very dear lady, believe me, I am deeply gratified for your goodness, in a state of wonderment at its continuance to me—cold and unthankful as I have seemed,—and I earnestly hope that in future it may not so frequently have to take the form of forgiveness, nor my sense of it that of remorse.

Nor did I shrink more from the silent blame than from the painful news of your letter, though I conjecture that your escape, though narrow, was complete—you say nothing of any hurt received. I hate ponies and everything four-legged, except an ass colt and an arm-chair. But you are better and the spring is come, and I hope, for I am sure you will allow me, to bring my young wife to be rejoiced (under the shadow of her new and grievous lot) by your kind comforting. But pray keep her out of your garden, or she will certainly lose her wits with pure delight, or perhaps insist on staying with you and letting me find my way through the world by myself, a task which I should not *now* like to undertake. I should be very, very happy just now but for these wild storm-clouds bursting on my dear Italy and my fair France, my occupation gone, and all my earthly treasures (except the one I have just acquired and the everlasting Alps) perilled amidst the "tumult of the people," the "imagining of vain things." Ah, my dear Miss Mitford, see what your favourite "Berangers" and "Gerald Griffins" do! But these are thoughts as selfish as they are narrow. I begin to feel that all the work I have been doing, and all the loves I have been cherishing, are ineffective and frivolous—that these are not times for watching clouds or dreaming over quite waters, that more serious work is to be done, and that the time for endurance has come rather than for meditation, and for hope rather than for happiness. Happy those whose hope, without this severe and tearful rending away of all the props and stability of earthly enjoyments, has been fixed "where the wicked cease from troubling." Mine was not; it was based on "those pillars of the earth" which are "astonished at His reproof.'"

I have, however, passed this week very happily here. We have a good clergyman, Mr. Myers, and I am recovering trust and tranquillity, though I had been wiser to have come to your fair English pastures and flowering meadows, rather than to these moorlands, for they make me feel too painfully the splendour, not to be in any wise resembled or replaced—of those mighty scenes, which I can reach no more—at least for a time. I am thinking, however, of a tour among our English abbeys—a feature which our country possesses of peculiar loveliness. As for our mountains or lakes, it is in vain that they are defended for their finish or their prettiness. The people who admire them after Switzerland do not understand Switzerland—even Wordsworth does not. Our mountains are mere bogs and lumps of spongy moorland, and our lakes are little swampy fishponds. It is curious I can take more pleasure in the chalk downs of Sussex, which pretend to nothing, than in these would-be hills, and I believe I shall have more pleasure in your pretty lowland scenery and richly-painted gardens than in all the pseudo-sublime of the barren Highlands, except Killiecrankie. I went and knelt beside the stone that marks the spot of Claver's death-wound and prayed for more such spirits—we need them now.

My wife begs me to return her sincere thanks for your kind message, and to express to you the delight with which she looks forwards to being presented to you—remembering what I told her among some of my first pleadings with her that, whatever faults she might discover in her husband, he could at least promise her friends, whom she would have every cause to love and to honour. She needs them, but I think also deserves them.

Ever, my dear Miss Mitford, believe me,
Faithfully and affectionately yours,
J. Ruskin.

P.S.—I ought to tell you that we have sent cards to no *one*, or most certainly this formality would not have been omitted with Miss Mitford.

From one written in acknowledgment of the promised publication of Miss Mitford's dramatic works, we quote the following very characteristic passage, revealing an amount of self-knowledge which is rare:—

I am very curious to see them, and I am sure by what you say of them that they will be a delight to us all; also, in my peculiar disposition to general quarrelsomeness with the *public*, I begin to put my feathers up, like a fighting-cock, in the hope of discovering something especially good, which the public have not yet acknowledged. I am sure that what has so much of your own feelings in the woof of it must be *good* in the abstract; but whether good as a *play* is another matter. I wish it was more the custom to write in a dramatic form without that subduing, and chiselling, and decorating down to the dimensions, and up to the sparkle, which is needed for the stage patience and the footlights.

Next to Mr. Ruskin's letters those of Miss Mitford herself have most attraction for us; but these are comparatively few, as the bulk of her correspondence has already been utilised, and we only have now the aftermath. The following description of Silchester is an admirable specimen of her style:—

Fancy a hundred acres of the highest land in the south of England, the crown of a ridge of hills, mostly covered with the richest woodland, enclosed by a wall some twenty feet high, and nearly twenty feet thick, surmounted by huge pollards, high timber-trees, hedgerow shrubs (such, for instance, as fine old thorns, maple-bushes, &c.), with enormous masses of ivy, and wild service trees, and long, pendent shoots of the briar-rose hanging down the old grey, cliff-like walls. Everywhere the ground at the foot of these walls sinks down into a narrow fosse at the depth of some hundred feet, rising again on the opposite side—some part of this outer ditch being rich meadow-land—other portions in the most beautiful coppice—joining again to the other copses—on the most beautiful ascents and declivities. Nothing was ever so exquisitely mantled about. Just at one of the gates of the old city, a huge crag clothed with ivy and crowned with magnificent timber-trees, stands the pretty country church; adjoining to that an old rustic farm-house; and at a little distance, in a magnificent grove of oak-trees, the amphitheatre, with its five rows of seats still to be traced—huge elms growing on the top and sides, and the large oval space in the bottom perfectly clear, a fine level arena of smooth and verdant turf. On one side of the amphitheatre is a piece of water, dark as a mirror; another deep pool reflects the hoary walls and some noble oak-trees; and on the opposite side of the city the parsonage, a beautiful house, very large for a pastoral mansion, with its pretty grounds, sweeps away into the woodland scenery of the south side of the walls. A short avenue leads to the fine, open, breezy common, golden with furze and broom, and from that commodious upland you look down upon the hundreds, ay, thousands, of acres of the most wild and exquisite sylvan scenery. Pamber Forest is spread beneath your feet; on one side the dark fir-plantations of Mortimer Common rise over a clear little lake with its decoy and its millions of wild-fowl—on the other, High Clere; the Beacon hills stretch away over the wild district of North Hampshire, where Mr. Chute's curious old place The Vine (*vide* Horace Walpole), and the still more remarkable moated grange of Bear carry back the eye and the fancy to the days of Clarissa, and of manners and scenery more primitive still. Oh, how I should love to stand with you upon Silchester Common! Its floral beauty I have endeavoured to describe to you in my scrawl of last night—but the purity of the air, the fragrance of the budding woods, the enormous fir-plantation, the wide expanse of richly-scented, blossomed gorse, the acres of wild hyacinth and of lilies of the valley, defy all description. It must be felt. Oh, that we were there together! I so love Silchester—always loved it! Always a drive to Silchester, or ramble through the woods, was to me joy and delight, health, freedom, and happiness; and since I have learnt to think of it as a link in the chain of our friendship, I have loved it more and more. Surely a wish so ardent will one day realise itself. We shall stand together in that lily coppice, where terrace hangs over terrace crossed with its thousand trees, carpeted with its myriad flowers, vocal with the blackbird and the nightingale. Surely, surely, we shall some day go together to Silchester. You will think, my dearest, that I rave. But so well do all here know my passion for the place, that, when very ill, my poor father years ago has often said, "We will go to-morrow to Silchester," and that was a never-failing specific. Even now *he* goes there. It is a strange feeling that—for he himself has not my enthusiasm for the spot, and *now* thinks, persuades himself that it tires me, but it is a sort of imitation. He recollects my love for it, my persuasion of the good that it did always effect upon me (the benefit resulting partly from the delicious purity of the air, partly from the love), and now without the love, he, from pure imitation, persuades himself that what used to be good for me will be good for him, so (although too far, as I fairly tell him) he goes.

The letter containing this exquisite picture in words is addressed to Mrs. Barrett Browning before her marriage, and there are some very interesting letters from that lady, which we would gladly quote did our space permit, testifying to the cordial affection between these two gifted English women. One bond of union between them was their admiration for Napoleon III., which was also shared by De Quincey, whose daughter writes thus to Miss Mitford:—

Papa tells me to say he heartily agrees with you in your admiration of Louis Napoleon (what if you have both arrived at your admiration of him by the most opposite roads, and for the most opposite reasons!), and he has been so disgusted by the senseless attacks made by *Times* and other papers upon him that, but for the fiend Procrastination holding him back and causing him to become merely a great pavior in the way of good intentions, he would have done *his* part in exposing their folly in so totally forgetting how England had benefited by Louis *Nap's* conduct. This latter part is a *true* addition of my own to papa's message. I was also to tell you that he agreed with you too in your *detestation* of *Uncle Tom's Cabin*, but I told him you had not said you detested it, but that it was too painful to read, upon which he withdrew his message, but cherishes a hope that, if ever you do read it, you *will* detest it . . .

Miss Mitford herself writes subsequently that she has no love for negro stories, and has learnt to consider emancipation as a question that has two sides. This opinion—so heterodox in the eyes of Exeter Hall—is expressed in a letter to Mr. Digby Starkey, a literary friend whom the writer valued much, though, strange to say, she had never met him personally. Many of the literary judgments given in her letters to him are interesting. Of Wordsworth she says, as the result of sitting next to him at dinner four evenings running, "a man so wrapt up in the double worship "of his own poetry, and of mere rank and riches "in others, I never did see;" and she adds in a subsequent letter:—

As to the late Laureate, I admire as much as can be his earlier and greater poems. Half a volume will live as long as the language. I am afraid that I have never so heartily liked Wordsworth since it became a fashion to praise him, and little misses and heavy young gentlemen who have no real enjoyment in literature of any kind have thought it necessary to fling themselves into ecstasies at his power.

Another great man fares yet worse at her hands, and her estimate of him shows that she had not, at all events, the gift of prophecy:—

So much for Mr. Carlyle, who has had the double misfortune of writing according to the humour—that is, the ill-humour of the moment, without the slightest regard to consistency and truth, and to be surrounded by none but admirers, or listeners borne down by mere noise. In England his fashion is waning rapidly, and I have no doubt but that, like most overrated men, he will live to share the common fate of idols knocked down by his former worshippers in revenge of their own idolatry.

This severe judgment is introduced by a delightful story of Carlyle, who was evidently no favourite of Miss Mitford's:—

I must tell you a conversation he had with Carlyle at some great dinner (you know what a blusterer Carlyle is).

"So, sir, ye're an American?" quoth the self-sufficient Scotchman.

Mr. Fields assented.

"Ah, that's a wretched nation of your ain. It's all wrong. It always has been wrong from the very beginning. That grete mon of yours—George" (did anyone under the sun ever dream of calling Washington George before?)—"your grete mon George was a monstrous bore, and wants taking down a few hundred pegs."

"Really, Mr. Carlyle," replied my friend, "you are the last man in the world from whom I should have expected such an observation. Look at your own book on Cromwell! What was Washington but Cromwell without his personal ambition and without his fanaticism?"

"Eh, sir," responded Carlyle, "George had neither ambition nor religion, nor any good quality under the sun—George was just Oliver with all the juice squeezed out!"

I wish you had heard Mr. Fields tell this story. I have known many brilliant talkers, but never anyone that approached him. It is the triumph of meekness and animal spirits without noise or abruptness—full of enjoyment, and perfectly unconscious. His conversation is for your pleasure and his own, without an idea of display. Another thing in Carlyle displeased him far more; everyone knows that Emerson makes him a perfect idol, and it was thought that, if Carlyle cared for anyone in the world, it was for Emerson. I have heard it said of them they are not only like brothers, but like twin-brothers. Well, remember that Emerson and Hawthorne both live at Concord, and you will appreciate the kindness of Mr. Carlyle's speech.

"Isna there a place called Concord near ye? What like is it?"

"A pretty little New England town," was Mr. Fields' answer, "of no political importance, but lively and pleasant as a residence."

"Pretty!—lively!—ye ken I had fancied it to be a dull, dreary place, wi' a drowsy river making believe to creep through it, slow and muddy and stagnant, like the folk that inhabit it."

There is, as will be seen in these extracts—all, by-the-way, taken from the second volume, which is an unintentional confirmation of our view—a good deal of variety in the correspondence, but there are comparatively few good stories; two, however, we may quote, in conclusion. One is an amiable *bon mot* of Douglas Jerrold's, who, when they were talking of epitaphs at Charles Knight's, and it was suggested that one should be furnished by him for their host, said promptly, "It should be very short—'Good Night.'" The other story relates to the two Channing brothers—one the famous preacher and the other a physician:—

The *reverend* doctor and the *medical* doctor were both at a party in Boston one evening, and, some one being taken ill, the man of medicines, Dr. Walter Channing, was sent for. The servant entered the room where the brothers were seated, and said, "Dr. Channing is wanted." "Which Dr. Channing?" said Walter, the physician; "the one who *preaches*, or the one who *practises*?"

NEW NOVELS.

Mr. Quentin's ideal of *A Fearless Life** is a life which sets aside all conventional rules and restraints, protesting in word and deed against the restrictions of that social code which does well enough for ordinary mortals, but weighs so heavily on aspiring souls. The result of such a protest on the part of a young lady of great personal attractions has been depicted in a novel of considerable power and originality, but one which, so long as those restrictions exist, can hardly be recommended to the ordinary reader. We are ourselves "Pharisaical" enough, as Mr. Quentin would think it, to condemn most heartily his present pernicious and unwholesome work. We disapprove most strongly of Miss Nora Severne's attempt to emancipate herself from the rules of ordinary society, and we venture to think that Mr. Quentin himself has unintentionally furnished a most effective argument against such an attempt. For though we are called upon to admire the heroism and self-sacrifice which she displays, we own that we should be very unwilling that anyone near or dear to us should emulate them; and if we are to regard the depths of degradation to which her heroism leads her to descend as the necessary result of shaking off the terrors of Mrs. Grundy, there is far more to be said on behalf of that much-abused old lady than her staunchest votaries are aware of. A sacrifice of self which involves a sacrifice of the noblest parts of self, of a woman's honour and reputation and truthfulness, can hardly be regarded as the highest type of fearless devotion. Yet Nora Severne does not scruple to show her love for Allan Moore, when she knows it to be hopeless as far as he is concerned, by proffering herself for the honourable part of mistress to his dearest friend. That friend, a handsome, reckless, gentleman-smuggler, Guy Clifford by name, loves Nora with an intensity which does not indeed prevent him from carrying on other brisk flirtations at the same time, but is supposed to contrast in its purity and devotion with the more humdrum love of the ordinary Philistine. Nora does not return his regard, being consumed with a hopeless passion for Allan, who is quite unaware of it, being devoted in his turn to a shallow and heartless flirt, called Evelyn Holt. But he takes Nora into the position of sister and *confidante*, and when he goes away to Rome after some fraternal caresses—everybody, by the way, caresses everybody through the book—leaves her as a kind of watch-dog to guard and protect the fair Evelyn. When the latter proceeds to transfer her affections to the rich squire of the place, Trevor Armfield, Nora writes to warn Allan, who, returning post-haste, repudiates his faithless betrothed, but entertains an ungrateful feeling of repulsion towards his faithful friend who had performed the ungrateful task of awakening him from his delusion. This feeling is intensified when the perfidious Evelyn, dying of consumption, recalls Allan to her side, and with her latest breath poisons his mind against Nora as a malicious slanderer of her own spotless innocence. That she should die with this lie on her lips seems to be regarded by Mr. Quentin as a natural result of her conventional education, though with some inconsistency he gives no credit to another of his evilly respectable characters, who on her death-bed reveals the mass of wickedness which lay beneath her whited sepulchre. Nora, finding that her love for Allan is rendered yet more hopeless by Evelyn's death than it was by her life, is only anxious to sacrifice herself for him, and if possible to atone for having opened his eyes to Evelyn's fickleness. So when Guy Clifford proposes to her, she thinks that by making Guy happy she may in some degree add to the happiness of his friend Allan. But she takes an extraordinary way of bringing this about. Feeling that she does not love Guy, and that it would not be right to stand by his side and take the marriage vow, she extends her fearlessness to the seventh commandment, and in a most cynically repulsive manner proposes to be his mistress. Guy, though not over particular, has sufficient respect for her to reject such a proposal, though even his rejection of it does not seem to awaken this high-minded and unconventional young lady to a sense of her own degradation. Such a situation is as unnatural as it is painful, and this scene between Guy and Nora is sufficient of itself to ruin any novel. But Mr. Quentin seems as unaware as the heroine herself of the feeling of repulsiveness which such a development of the spirit of self-sacrifice is likely to arouse; and he continues to demand his reader's admiration for Nora when she proceeds to her next act of self-sacrifice, which takes the shape of deliberate perjury. By a very improbable combination of circumstances, her half-sister Catherine is mistaken for her by her lover Guy, which does not tell well for his penetration, though in excuse it must be remembered that he was half-drunk, a not unusual condition for the amateur smuggler and bosom friend of Allan Moore. Catherine—the respectable demon of the novel—is herself devoted to Guy, though engaged to Trevor Armfield, and, for reasons of her own, borrows her sister's cloak, and personates her sister at an interview in which Guy apparently repents of his former rejection of her offer. Trevor Armfield comes up at the time, and in the confused scuffle which follows falls over the cliff and is drowned, notwithstanding Guy's efforts to save him. Believing the cloaked damsel to have been Nora, and anxious to spare her reputation, Guy refuses to explain the circumstances, and, with the usual reckless disregard of the laws of evidence shown by the modern novelist, is brought into peril of his life, from which he is only saved by Nora coming forward and, with deliberate perjury, swearing that she was there and witnessed the accident, thus showing a "fear-"less" disregard of the ninth as well as of the seventh commandment. We all know how the heroine of old earned the title "splendide mendax," but we are hardly prepared to admit that Nora's false oath to ruin her own reputation and save her lover's friend is to be placed on the same level as Hypermnestra's breaking her oath to spare her bridegroom. We have concerned ourselves mainly with the effect of the removal of conventional restraints from the heroine too high-minded to endure them; we have not space to trace the effect of the presence of those restraints as exemplified in Catherine her half-sister, whose unbridled sensual passions are represented as the natural accompaniment of an outward decorum. Nor need we extract the sneers at the clerical profession, showing Mr. Quentin's lofty contempt for "the stupidity necessary for a plodding "orthodox clergyman," or dwell upon the various denunciations of "respectability" in which the three volumes before us abound: we ought rather to apologise for having detained our readers so long over so unpleasant a performance.

It is, no doubt, a mistake on the part of a writer to make his hero or his heroine too fascinating; and the faultless monsters of an earlier stage of fiction have for the most part vanished from the scene. But we own that we do like to be able to feel some regard and sympathy for the main personages, whose fortunes and misfortunes we have to follow through three long—not perhaps in the present case so very long, if measured by the actual amount of paper and print expended—volumes. That gratification is sternly denied to us by the author of *Under the Downs*.* The hero of Mr. Gilliat's

* *A Fearless Life.* By Charles Quentin. In Three Vols.—London: Richard Bentley and Son, 1882.

* *Under the Downs.* By Edward Gilliat. In Three Vols.—London: Sampson Low and Co., 1882.

story is a conceited prig, who does the beautiful doll who acts as heroine number one the honour of bestowing his somewhat patronising affections upon her. She is inclined to take Mr. Norman Valence at his own valuation; but with the limpness which distinguishes her gives him up because she sees him at the play with a lady, who, as she is told, is a Miss Breakspeare, though in reality she is only Mrs. Breakspeare, an old friend of Norman's. The misrepresentation is made to her by her mother, a scheming lady who is anxious to secure a more wealthy son-in-law than Mr. Valence, whose father is an old general officer of high family and Low Church views, who, having run through his property, has sold it to Mr. Kent, the father of the two heroines. Mrs. Kent is a Greek lady, with a weak back and no scruples, quite fascinated by the prospect of her elder daughter becoming Lady Tripe, though willing to secure the reversion of Valence's affections for her younger daughter, heroine number two. We hope, by the way, that the reader will appreciate the delicate humour of Mr. Gilliat's nomenclature and the contrast between the aristocratic poverty of Valence, and the *parvenu* wealth of Tripe. The match-making mother succeeds in both her schemes. Ione, the beautiful doll, becomes Lady Tripe; and Dorothy, whose pert vulgarity is complacently regarded by Mr. Gilliat as playful and unconventional high spirit, throws herself at the head of her sister's rejected lover. All the friends of the latter, seeing what a good match it would be for him, assist Mrs. Kent in the chase, but it is that lady herself who brings down the quarry by an appeal to his honour. His highness is really willing enough to be caught, and becomes very fond of Dorothy; but he cannot resist the delight of insulting his scheming mother-in-law on the very day of the wedding, while the happy bride has gone to change her dress. Unfortunately the happy bride overhears the conversation, and discovers that, according to the bridegroom's statement, he has only married her because of the appeal to his honour. This is not really the case, but the refined and high-minded Mr. Norman Valence does not mind asserting it in order to pay off Mrs. Kent for robbing him of one of her daughters and bestowing him upon the other. Dorothy immediately flies, so that when the carriage comes round to take away the happy pair she is nowhere to be found. The bridegroom, we are glad to think, must have cut a ludicrous figure under such circumstances, and it is well that this degree of Nemesis should fall upon that very well-satisfied gentleman. He, of course, discovers how really fond of his young wife he is, and goes in chase, actually passing her on the road, where she hears him calling her in "a voice so inexpressibly sad and pathetic, "so heartbroken," that she begins to think that her running away has made him love her just a little. She does not, however, think it necessary to relieve his anxiety, and takes refuge in a convent. The breach is at length healed, mainly through the mediation of the Mrs. Breakspeare, to whom we have already referred. This lady was an old friend of Norman's, given to saying and doing what may have been the right thing but at unquestionably the wrong moment. She had "watched the development of "his ideas with intense interest" for more than ten years, so that perhaps Ione's jealousy of her was not altogether without grounds, though there is a wide difference between an attachment such as Lady Tripe had fancied to subsist and the actual philosophic relationship between them, which she thus sums up in the course of a solemn harangue which she delivers for his edification:—

We were moving in different orbits—you through material science towards scepticism; I through Neo-Platonism towards God.

The end of this Neo-Platonic flirtation is the reunion of Norman and Dorothy, who live happily ever after, while the beautiful Lady Tripe is set free from her husband by a fire that destroys the castle in the Highlands for which she had sold herself, but at the same time destroys the purchaser, leaving Mrs. Kent free to drive another, and we may hope a better, bargain for her daughter's hand. There is very little in the working out of the story, of which we have given this outline, that is worthy of praise, and the best of the book is the sketch of Mr. Kent, who stands out prominently in the novel, though he would probably in real life have been only known as Mrs. Kent's husband. But, even in that sketch, the author cannot restrain his tendency to fine writing, and he apostrophises the old weak-minded kindly-hearted planter as "Unhappy old man! wedded too late to beautiful "wicked eyes and kissworthy lips that breathed "a hard selfishness even in the moments of "prayer." Moments of prayer by the way are rather a favourite topic with Mr. Gilliat; but we are not so much amused as he intends us to be by the caricature of Evangelicalism presented in the portrait of General Valence and his sister.

TWO COLOURS.

Two captives late in prison lay,
The one named Green the other Gray.
(Contempt of Court their crime had been)
In Ireland Gray, in England Green.
Alike their crime, unlike their fate,
For mercy opes to Gray the gate
When scarce six weeks have passed away;
While Green through nineteen months must stay
In gloomy dungeon closely barred,
A Peter 'neath a jealous guard.
Justice of Heaven! uphold thine even scale,
And make in England righteousness prevail!

R. H. H.

Correspondence.

ST. ANDREW'S WATERSIDE MISSION.

To the Editor of the John Bull.

Sir,—In your interesting article on English Seamen in Foreign Ports, in the last *John Bull*, I observe with regret that no allusion is made to the above Society. I can hardly believe that the Bishop of Gibraltar can have ignored it in his Pastoral. The other societies to which you refer are doubtless excellent, but St. Andrew's Waterside Mission is, I believe, the only Seamen's Society which works exclusively in Church of England lines, and therefore specially commends itself to Churchmen. I know this Society to be most active in many of the Mediterannean ports. I have myself seen something of its work at Genoa. It has missionaries or chaplains at Constantinople, Patras, Port Said, and other Levantine ports. The last report, to be obtained of the Secretary, fully proves its great usefulness and energetic labours among our sailors and emigrants, both at home and abroad.

Yours, &c.,

Torquay, 17th Oct. JAMES F. COBB.

A CLERGY HOME OR ASYLUM.

To the Editor of the John Bull.

Sir,—It will be conceded that it is very just and desirable to provide homes and pensions for clergy of long standing, who are neither beneficed nor regularly employed; especially for those advancing in years.

These "Emeriti" deserve recognition and sustenance from the Church they have served, just as in the army and navy men look for pensions after certain years of good service. But in the Church no systematic recognition obtains (the excellent Curates' Augmentation Fund being a voluntary society), and the idea of an *organised service* hardly exists.

Among the "Emeriti" may be reckoned not merely the worn-out, aged, and invalided clergy, but those who by weak health or by the competition of younger men are debarred from ordinary curacies.

To remedy this evil—not to say injustice—it is proposed to establish a home and to grant pensions to unemployed clergy, preferably to those of long standing.

Every diocese might profitably, at its Conference, consider this benevolent plan; but primarily such a home should be founded in London.

The scheme would embrace such points as the following—roughly sketched:—

(1). A house sufficiently but plainly furnished for those able to avail themselves of bachelor quarters, with a common room for meals. A moderate rent and charge for meals to be deducted from the pension to be mentioned below. The Bishop to be visitor, and the home governed by a small council, who would annually elect pensioners, with six months' ordinary notice of withdrawal of pension.

The pensioners at first to be of not less then fifteen years in Orders; the council having power to elect sick or deserving men of shorter service.

Pensions to commence at £ per annum, and to be held by residents or non-residents. Married clergy would thus retain their homes, while widowers and bachelors could inhabit the house at moderate fixed charges.

Zion College would probably afford the use of its library and reading-room, and might afford kindly help in other ways.

The resident pensioners would employ themselves in literary work, in the secretariat of Church Societies (which might indeed combine with this scheme); and also, when able, might take Sunday duty; the fees (if any) accruing to the house.

As to ways and means, the foundation of such a House might be the work of wealthy and pious Churchmen, while the maintenance, apart from any endowment, must be looked for in the annual offerings of clergy and laity, and possibly also from dues *ad valorem* on benefices above a certain value.

To the thoughtful and munificent members of the Church of England this scheme is humbly commended.

R. H. H.

THE ANTI-TITHE AGITATION.

We are requested to publish the following correspondence.

"*North Waltham Rectory, Micheldever,*
"*Oct.* 11, 1882.

"My Dear Hadden,—I have seen, with sincere regret, the following paragraph in the reports of an Anti-Tithe meeting held at Huxtable, in Kent, last Thursday.

"'The Rev. R. H. Hadden, Curate of St. Botolph's, Bishopsgate, wrote from Derby, regretting his inability to attend, but said he felt sure that many of the younger and really liberal clergy were with the farmers on this question. He was of opinion that they were following the right policy of resistance, for the British public would not listen unless enough noise was made.'

"I make no excuse to you for taking public notice of this public statement. 'Faithful are the wounds of a friend,' and you know me far too well to think I write in any other interests than those of truth and justice.

"In committing yourself to the practice as well as the principles of the Anti-Tithe Association, you state that, 'many of the younger and really liberal clergy are with the farmers on this question.' Of course you know best yourself how many have commissioned you to represent them.

"That some of the younger ones may be as you say, is, I suspect, chiefly because they *are* young, and generously and largely ignorant of the facts of the case. But that the 'really liberal' ones hold your views I am disposed to doubt. I fancy, on the contrary, that they will hardly thank you for committing them, with yourself, to approval of the very course which they have always branded Henry the Eighth for following—*i.e.*, taking the endowments of our pious ancestors from the Church of England to put them, piecemeal, into the pockets of individuals; which is exactly what any abolition, or any as yet proposed redemption of Extraordinary Tithe Rent-charge would certainly do.

"I am perhaps rather old-fashioned, but I hold that 'real liberality' consists in giving away one's own property, not that of other people; and I shall not believe in the 'really liberal' clergy being with the agitators on this question, till I have seen any section, any percentage (*or any individual*) of them all, abandon not merely the tithe rent-charge, which, as trustees, it is their solemn duty to defend, but their own private property, at the mere 'stand and deliver' of any covetous man who refuses to carry out his own covenant, or expresses, like the chairman of the meeting where your letter was read, his personal 'disgust that men of peace' (or clergy) should presume to expect other men to fulfil engagements solemnly and deliberately undertaken.

"I cannot help feeling that you can hardly have fully thought out the question on which you have written, and therefore venture to ask you for answers to the following questions.

"Were you aware, when you wrote your letter:—

"1. That no tenant-farmer can be made pay any tithe rent-charge whatever, unless he have, presumably for his own advantage, specially covenanted to do so?

"2. That the Tithe Commutation Act was not a compulsory, but a permissive measure, of such great advantage to agriculturists and owners of land, that its provisions were gladly and universally embraced?

"3. That independent witnesses (Mr. Caird, for instance, a Liberal layman and a Tithe Commissioner) have distinctly shown that, but for its consent to the Tithe Commutation, the Church of England would justly be entitled to-day to a rent-charge 50 per cent. higher than it now is?

"4. That the levying of an Extraordinary Rent-charge in the case of hop cultivation was an additional and important concession, asked for by, and granted on the urgent request of, those interested in such cultivation, as a matter of advantage, and not of injury, to themselves?

"5. That so far from the newly-alleged burden of Extraordinary Tithe Rent-charge being injurious to hop cultivation, the hop acreage under cultivation has increased since the commutation, and notably in the last fifteen years, forty-one per cent., while the whole acreage under all other crops, not subject to Extraordinary Tithe, has only increased between one and two per ceent.?

"6. That every penny of any hitherto proposed reduction of Extraordinary Tithe Rent-charge must ultimately go into the pockets of the landowners, and not of the tenants.

"7. That these facts are sufficiently well known to the parties concerned to have induced a meeting (held March 18, 1882) of the East Kent Chamber of Agriculture (presumably representing our largest hop-growing county), to pass, by a very large majority, a resolution against Mr. Inderwick's Bill for the redemption of Extraordinary Rent-charge?

"If these seven undisputed and incontrovertible facts were not within your knowledge when you wrote your letter, I know you will thank me for giving you this opportunity of frankly and publicly withdrawing it, and of thus correcting, as soon and as far as lies in your power, the harm to a good cause you may have hastily and unwittingly done.

"If, on the other hand, as I can hardly suppose, you were familiar with these facts when you wrote, and, *in face of them*, have embraced the views of the Anti-Tithe Association as to the injustice of tithe rent-charge, your opinion must be based on some very strong countervailing reason, of which you will assuredly thank me for inviting a public statement and discussion.

"I venture to commend to your careful study, before replying, Mr. C. A. Stevens' remarkable essay, *Fluctuations of Prices in Relation to Tithe Rent-charge*, *&c.* (published by P. S. King, King-street, Westminster, price 2s.), and I enclose copy of my own pamphlet, *The Truth About Tithe Rent-charge*, issued by the same publisher. You will find inside its cover a list of publications on this subject, which any person who publicly treats it should make himself master of beforehand.

"With the assurance that I write this letter entirely on public grounds, and the conviction that any difference in our opinions on public matters will make none in our mutual personal regard,

"I remain, my dear Hadden, yours very sincerely
"Wm. Lewery Blackley.

"The Rev. R. H. Hadden."

"*The Parsonage, Bishopsgate, Oct.* 14, 1882.

"My dear Blackley,—It seems to me that the Extraordinary Tithe question has passed far beyond the considerations indicated in your letter. A Select Committee of the House of Commons has reported that as this impost constitutes 'an impediment to agriculture,' and is 'harassing to new cultivation,' it ought to be abolished. There can be no doubt that in some form or other this will be done, and I cannot see that there is anything illegal in the means taken by my friends in Kent to bring about a speedy settlement of their grievance. Present times have seen many impressive proofs of the value of a policy of passive resistance. I can hardly expect you to agree with me in this matter. Politically, I am a thorough Radical, and I approve of every measure which tends to make the land question capable of early settlement. Ecclesiastically I am for Church reform as against Church defence, and I wish to see the removal of every anomaly which prevents the Establishment from illustrating and enforcing the advantages of a national religion.

"Let me return with all sincerity an assurance of my continued regard for yourself. There is at least one crusade in which we shall, I trust, always find room for common action. Believe me to be yours most cordially, "R. H. Hadden.

"The Rev. W. L. Blackley."

"*North Waltham Rectory, Oct.* 16, 1882.

"My Dear Hadden,—It probably never occurred to your mind that every member of a Committee of the House of Commons, possessed of an acre of land, is naturally, if unconsciously, interested in the passing of any measure which would transfer Church property to landowners; and that not one of them, on the other hand, either naturally or functionally represents the Church, of whose revenues they are willing to dispose.

"This consideration should prevent any reasonable man from accepting the report of any such Committee (at all events till it have passed into law), as conclusive of a plain question of right or wrong, such as the fulfilling or not by a tenant farmer of his own undertaking to pay tithe.

"This fact makes the questions I asked you all the more pertinent and vital. I am sorry, for your own sake, that you have not been willing, if able, to answer one of them. But I trust your letter will do some good, as showing plainly, to those who will use their common sense, how a son of the Church, who can call Church Spoliation by the name of Church Reform, can, also, as a sole justification of a course for which he offers no other defence, appeal so confidently to Radicalism, where he cannot appeal at all to Reason. '*Ex pede Herculem.*'

"With thanks for the kind words which conclude your letter, believe me sincerely yours,

"Wm. Lewery Blackley.

"The Rev. R. H. Hadden."

LITERARY AND OTHER NOTES.

Dr. F. G. Lee, vicar of All Saints', Lamboth, writes to the *Times*:—

"That period of the year has again arrived when the leaves of the trees in the London parks are falling. As heretofore, so now, they are being carefully and laboriously swept up, piled in heaps, and burnt. By this means the soil around the trees is directly robbed of that natural nourishment which decaying leaves would certainly afford. Is it any wonder, therefore, that many of the trees look unhealthy or that their branches become prematurely rotten and dead? I venture to think that, if the fallen leaves were year by year buried underneath the trees, these latter would not in so many instances present that ragged and dilapidated appearance they now wear."

Under the title of the old nursery legend *Beauty and the Beast*, a very interesting little brochure has just been published by the manager of the International Fur Store, 163 and 165, Regent-street, containing (to quote the sub-title) "a few facts about furs, their uses and value, the way to choose, and how to buy them." Along with a good deal of very entertaining matter on the general subject of furs and fur animals, there are some capital hints on the way of testing their quality. It is seldom that Beauty has been introduced to the Beast so much to Beauty's advantage.

Wednesday in this week was St. Luke's Day, and (writes a correspondent) in a Worcestershire National School the clergyman, desiring to teach the children something about "the beloved Physician," set them to write down from dictation the Collect of the day. One urchin, after recording correctly St. Luke's call to be a "physician of the soul," wrote the not inappropriate supplication: "That, by the wholesome medicines of the *doctering* delivered by him, all the diseases of our souls may be healed." That boy had an evident appreciation of the fitness of things.

The editor of the *Magazine of Art* has issued a programme of the features which will characterise the new volume commencing with the November part, among which we notice the following:—Professor Sidney Colvin will contribute an article on Dante Rossetti, and articles on some painters represented in the Fitzwilliam Museum; a poem by Mr. G. W. Gosse; Mr. Austin Dobson will contribute a "Ballade of the Thrush;" Mr. Wm. Morris, Mr. Grant Allen, Miss M. A. Wallace-Dunlop and others, will undertake a series of papers on "Beauty in the Home;" Mr. Basil Champneys will write upon the "Great Builders of England"; Mr. Cosmo Monkhouse, Mr. H. V. Barnett, and others will contribute papers on "Art for the Practical Workman." There will be special contributions on "Woman's Career in Art," including engraving, china-painting, needle-work, tapestry-painting, carving, decoration, painting on glass, &c.

The report of the Director of the United States Mint for the year ended the 30th of June, which has just been issued, shows that the coinage was the greatest which has yet been recorded, the gold coined amounting to 89,413,447dols., and the silver dollars to 27,772,075. The year's production of gold was 31½ million dollars, and of silver 44,700,000dols., showing a decline in gold of five millions, and an increase in silver of 2,666,666dols. Twelve millions of gold and seven of silver were used in the various arts. The total currency, paper and specie, on the 30th of June last was 1,543,710,432dols., representing a gain during the year of 74½ millions, including 28½ of gold. The Treasury held 319½ millions, and the banks 203¾, the remainder, amounting to 1,020,372,577dols., being distributed among the people. Of the increase the Treasury gained 15½ millions and the people 71 millions, while the banks lost 11½ millions. Of the gold 87 millions belonged to the Treasury and 104 millions to the banks, while 310 millions were in active circulation. Of the silver dollars 33 millions were in the Treasury and 86 among the banks and people. Of the total metallic currency, 148 millions belonged to the Treasury, 112 millions to the national banks, and 441 millions were in general circulation. Prices, especially of food, advanced 106·10 per cent. over those of 1881, and 27·10 per cent. over the average of the fifty-six preceding years.

MR. H. M. STANLEY IN PARIS.

The famous African explorer was magnificently entertained on Thursday night at a dinner given by the Stanley Club, which was founded in his honour. About eighty leading members of the American colony, with a fair sprinkling of Englishmen, assembled to do honour to the great traveller in the splendid room of the Hotel Continental. The chair was taken by the President of the Club, Mr. Ryan, and the American Minister, Mr. P. Levy Morton, was conspicuous among the guests. A good orchestra performed a selection of pieces during and after the dinner. The *menu* was adorned with Stanley's photograph, and was in itself an artistic *bijou*. The interest of the proceedings of the gathering lay chiefly in Mr. Stanley's account of his recent operations on the River Congo, which was more in the nature of a lecture before the Royal Geographical Society than an after-dinner speech.

Mr. Stanley, who was listened to with deep attention and loudly cheered, said in substance that he had met M. de Brazza an hour and a half ago, and told him he was going to give him the *coup mortel*. He then proceeded to say that he met with M. de Brazza in 1880 on the Congo, about forty miles from the lower station of the International Association, in a hopeless and poorly-clad condition, with a small following of men. Their appearance was not likely

to have made a very great impression on the natives whom he might have met in his wanderings. When De Brazza started out he received 50,000*f.* from the French branch of the International Association, 40,000*f.* from the Secretary-General of the Association at Brussels, and 10,000*f.* from the French Ministry of Marine, making 100,000*f.* in all. His wanderings measured about 1,080 geographical miles, out of which only 160 miles were new ground; yet his expenses averaged a little more than 74*s.* per mile. Compared with Livingstone, who journeyed 4,000 miles at a cost of 14*s.* 6*d.* per mile, and with Burton and Speke, who marched 1,800 miles at a cost of 29*s.* per mile, M. De Brazza had no reason to complain that his poverty-stricken appearance was due to the miserably small sum he had received. It was not to be supposed that King Makoko, of the Batiko, north of the Congo, had been so stricken with the genial manner of the great traveller and with admiration for the tri-colour as to strip himself of nine miles of his territory, with its villages and their inhabitants, and to give them to him for the establishment of a French station, in return for nothing more tangible than a promised protection of which King Makoko stood in no need. A few words unintelligible to the King, written on a slip of paper, by de Brazza, composed the deed of this strange transaction, and the surprise of the King could well be imagined if at some future period De Brazza succeeded in inducing his Government to recognise and put the official seal upon his acts. As it was, instead of the spirit of peace and goodwill breathed in this document, Stanley and his companions discovered the spirit of mischief abroad. De Brazza admitted to Stanley that he had been sent out by the same society, and that the object of their labours was the same; yet after having constructed the station of Franceville near the confluence of the Pass with the Ogowewaby by means of International funds, he claimed it to be French territory. King Makoko had never ceded any territory to De Brazza, nor had ever given him the right to call any portion of the Batiko territory his own. He simply gave him permission to build houses that he might trade. Brazzaville had no existence in fact, and confronting its intended site was Leopoldville, the fourth station of the International Association, for which a substantial ground-rent was paid.

Turning to his own doings in Africa, Mr. Stanley observed that he always called the expedition by another name than that of the African International Association, because at the time he set out in 1879 the funds of the Association were insufficient to meet the heavy expenses likely to be incurred. Funds were solicited by the King of the Belgians, and the new subscribers formed themselves into a body called "Le Comité d'Etudes du Haut Congo." There were about twenty-five gentlemen connected with the enterprise, representing Belgium, Holland, France, and England. Civilising stations were to be established, and capital was furnished to be laid out by the community of whites in such a manner as would most benefit the native inhabitants. The Comité did not seek to be lords of the soil nor rulers of any portions of the land. The first station founded was at Vivi, though not before a substantial consideration had been agreed to be paid monthly to the five chiefs who ruled the districts. This station served as the base of operations. There began the great work of road-making. By December, 1880, Isangila, fifty-two miles from Vivi, was reached, and the second station established. Between Isangila and Manyanza, the third station, the distance was seventy-four miles by river, but the stores and implements of the expedition had to be brought by a route 2,224 miles in length. Before arriving at this station, in May, 1881, the severe strain put upon Mr. Stanley told on his system and brought him to the verge of death. On his recovery in the early part of July, he started for Stanley Pool, along the north bank, being quite ignorant of what De Brazza had done there. After a march of several days Mr. Stanley was met by two negro sailors from the Gaboon, each carrying a French flag. After polite greetings were exchanged he was presented with two papers, one of which was called the Treaty, and the other an order to show hospitality to any white man who might enter the territory supposed by De Brazza to have been given him by Makoko. At Stanley Pool arrangements were made for another station, and by the 1st of February, 1882, a large edifice, ninety-seven feet in length, twenty-four wide, and divided into rooms for the European officers of the station, was completed. The fifth station was made by the beginning of April, and goods sufficient for two years' consumption of the men at the station were stored away. Three hundred and thirty miles from Stanley Pool a lake was discovered, which proved after circumnavigation to be about seventy miles in breadth. On returning from this last excursion, Mr. Stanley was again stricken down with fever, and was reluctantly compelled to abandon the enterprise. He had, however, accomplished more than he had promised, and his success was greater than he had anticipated. He had encountered no hostility, and had every reason to hope that the stations so happily planted in Africa would more than meet the anticipation of all those who were concerned in the enterprise.

THE LONDON SCHOOL BOARD.

At the weekly meeting of the Board, the Educational Endowments Committee reported that the work of their Committee during its earlier years varied considerably in amount, and it was customary to make special recommendations from time to time as to the remuneration to the clerk of the Committee. On the 28th of February, 1877, the Committee reported to the Board their intention to propose at the close of each year a special remuneration to the clerk of the Committee, the amount of which would depend upon the extra work. The Charity Commissioners are in habit of forwarding to the Board for examination and for suggestions all schemes drafted by them which deal with charities lying within the area of the metropolis. In order that the provisions of these schemes may be duly estimated, the clerk is requested to look into the original constitution of the various trusts, to trace the history in each case, and to prepare an analysis of the draft schemes. This work, as well as the ordinary work of attending the Committee and keeping their minutes, together with conducting correspondence to the Charity Commissioners, and possibly to the Education Department, involve considerable labour outside the office hours of the Board. The Committee, therefore, recommended that a fixed salary of £100 a year, independent of his scale salary, be paid to the clerk for his services to the Educational Endowments Committee. The debate on the proposition had been adjourned twice. Mr. Lyulph Stanley, M.P., now moved an amendment to the effect that the clerk referred to be paid a special remuneration for past services rendered to the Education Endowments Committee. During a long discussion which ensued, suggestions were thrown out that the matter should be dropped till after the general election. On a division the amendment was carried by 17 votes to 10. As a substantive motion it was carried without opposition.

The School Management Committee reported that some months ago, in accordance with a resolution of the Board, they presented a scheme for the promotion of higher elementary education in the metropolis. The Committee had since then referred the matter to a Sub-Committee to consider and report upon the whole question. After holding four meetings, the Sub-Committee submitted a report, which has been considered by the full Committee, and a scheme agreed upon. Mr. H. Gover having made an ineffectual appeal to Mr. Wilks to postpone the consideration of this scheme, moved that the matter be referred back. Mr. Ross seconded the motion. Mr. Lyulph Stanley thought the time had arrived when the Board should give their votes on the question, so as to show the electors those who are in favour of starving the education of the people, and those who wish to give a liberal education. (Hear, hear.) Col. Prendergast believed that the Board would act wisely in not bringing this matter to an issue at the present moment. They ought to wait till after the elections. Mr. Lucraft was of opinion that the scheme should be referred back, and that no more should be heard of it till the next Board had been elected. He was in favour of the higher education, not merely for a few, but for all children. He hoped the next Board would not be in favour of starving education. (Hear, hear.) The Rev. J. Coxhead believed if this scheme were carried out it would destroy many middle-class schools, and entail much extra expense on the ratepayers. The Board were embarking upon a large scheme, and they did not know where it would lead them. He thought it would be better if they were to keep to the work for which the Board was originally established. (Hear, hear.) Mr. S. Buxton considered it the duty of the Board to discuss and settle the question at once. The Rev. Dr. Angus supported the motion. Mr. E. Jones thought the present was not the time to discuss the matter. Mr. Mark Wilks, chairman of the School Management Committee, believed there was sufficient time to discuss the scheme before the new Board came into existence. He hoped the good sense of the Board would consider well a scheme that was for the good and improvement of the children of the metropolis. Mr. Bonnewell said he believed the question they were discussing was whether they should let a large number of the children of London starve or not; for this would certainly be the fate of a number of children if higher education were established. Dr. Gladstone considered the scheme one that required long and serious discussion. (Hear, hear.) The Rev. G. M. Murphy was in favour of the matter being deferred till the next Board was elected. The Board having divided, there appeared for the motion sixteen votes, and sixteen against. The Chairman gave his casting vote against the motion, which was therefore lost. Mr. Mark Wilks, in accordance with the wish of the Board, postponed the discussion on the scheme till the next meeting of the Board.

In July last a resolution was adopted by the Board encouraging children to open accounts in the Post Office Savings Banks. The School Management Committee recommended several regulations which should be made in the case of savings banks established in connection with any school. Mr. Mark Wilks moved—

That there be trustees who must be managers of the school, and that the money received from the depositors be placed in the Post Office or other savings bank week by week.

Mr. H. Gover moved an amendment—

That the managers of the Board Schools be informed of the resolution of 2nd of July as to savings banks accounts; that the Board would gladly see the object of that resolution carried out by voluntary agency, and for that purpose will be prepared to receive applications for use of the school free; that the Board will incur no liability in the matter, nor any expense except for fire and light; and that the Board will require a statement of all documents in use in reference thereto, and that they are not in any way responsible for money received.

After a discussion the amendment was lost by 14 to 11 votes. Mr. Richardson moved the previous question, and this was carried by 10 to 8 votes.

The Board soon afterwards adjourned.

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. A. E Baynham, to Rectory of Little Langford, Wilts. Patron, the Earl of Pembroke and Montgomery.

Rev. H. A. V. Boddy, Chaplain to Marquis of Londonderry, to Vicarage of Grindon. Patron, the Marquis of Londonderry.

Rev. W. K. B. Briscoe, to Rectory of Nutfield. Patrons, Jesus College, Oxford.

Rev. R. F. Cory, to Rectory of Blundeston with Flixton, Suffolk. Patrons, Mr. J. R. Morse and others.

Rev. A. C. Davies, to Rectory of Aldborough, Norfolk. Patron, Lord Suffield.

Rev. E. Duke, to Vicarage of Willsford and Woodfood-cum-Lake, Wilts. Patron, the Bishop of Salisbury.

Rev. G. Hale, to be Chaplain to Her Majesty's Prison at Cambridge.

Rev. J. T. Hallett, Vicar of Priors Hardwick, to Rural Deanery of Southam.

Rev. C. Hallsworth, Curate of Shenstone, Lichfield, to Rectory of Cuxwold, Caistor, Lincolnshire.

Rev. W. G. Haslehurst, Curate of West Felton, to Perpetual Curacy of Criftins. . Patron, the Bishop of Lichfield.

Rev. E. Holme, to Vicarage of Orton, Westmoreland. Patrons, the Landowners.

Rev. H. Hutchinson, Curate of Great Grimsby, to Vicarage of St. John's, New Clee. Patron, the Bishop of Lincoln.

Rev. T. Jones, Vicar of Eglwysewrw, Pembrokeshire, to Perpetual Curacy of Llanfair Nantgwyn. Patron, Mr. James William Bowen, Q.C.

Rev. E. R. Kemp, to Vicarage of Cherry Willingham. Patron, the Bishop of Lincoln, by lapse.

Rev. G. R. Kewley, to Rectory of Iccomb. Patrons, the Dean and Chapter of Worcester.

Rev. C. C. Mackarness, to Vicarage of Aylesbury. Patron, the Bishop of Oxford.

Rev. W. H. Mackenzie, to Vicarage of Plungar. Patron, the Duke of Rutland.

Rev. F. M. Middleton, Vicar of Yorktown, to Rural Deanery of Woking.

Rev. J. Palmour, to Rectory of Llangwm, Pembrokeshire. Patron, Mr. Thomas Harcourt Powell, Drinkstone Park, Suffolk.

Rev. H. C. W. Phillips, Curate of St. Mary, Leamington Priors, to Vicarage of The Lye. Patron, the Bishop of Worcester.

Rev. H. Powell, to Rectory of Stanningfield.

Rev. C. T. Reed, Curate of Huntley, Gloucestershire, to Rectory of Easton Grey, Wilts. Patron, Mr. J. Wood.

Rev. F. A. S. Reid, B.A., to be Minister of St. Anselm, Streatham.

Rev. H. T. Slodden, to Vicarage of Worksop. Patrons, the Trustees of the Duke of Newcastle.

Rev. G. Thomas, to be Chaplain of Glamorganshire County Lunatic Asylum, Bridgend, Glamorganshire.

Rev. J. Thomas, Vicar of St. Paul, Caerfallwch. Patron, the Bishop of St. Asaph.

Rev. C. T. Wilson, to Vicarage of Bishop's Sutton, Hants.

Licences to Curacies by the Bishop of Salisbury:—Revs. James Cheel, A.K.C., to Little Bedwyn, Wilts; William Chell, B.A., to Mere, Wilts.

Licences to Curacies by the Bishop of Worcester:—Revs. V. Knottesford-Fortescue, M.A., to Sherborne; John Fawcett, M.A., to Oldbury; William Morland Maughan, to Martley; William Graydon Harrison, to Holy Trinity, Worcester; James Davenport, M.A., to Nuneaton; Frederick Lawton, M.A., to Spernall, and Chaplain of Alcester Union Workhouse.

OBITUARY.

July 10, at Ceres, near Geelong, Victoria, the Rev. William Thorp Powell, eldest and only surviving son of the late Rev. W. Powell, M.A., Vicar of Mundon, Essex, in the 32nd year of his age.

Oct. 12, at St. Mabyn Rectory, Bodmin, the Rev. Geo. Henry Somerset, for 41 years Rector of St. Mabyn, aged 73.

Oct. 12, at Coombe-lane, Croydon, the Rev. Thomas Coombe Williams, in his 76th year.

Oct. 15, at Hill Vicarage, Gloucestershire, the Rev. Sir Edward Harry Vaughan Colt, 6th Baronet, for 43 years Vicar of the parish, aged 75.

MISCELLANEOUS CHURCH INTELLIGENCE.

The town and neighbourhood of Aylesbury in Buckinghamshire are becoming almost a nursery of deans and dignitaries. Dean Bickersteth, of Lichfield, may almost be said to have "won his spurs" here; Dean Purey-Cust, of York, lived in the Prebendal at Aylesbury as Archdeacon of Buckingham; Dean Fremantle, of Ripon, was rector of Claydon, near Aylesbury; and now Mr. Lloyd, the vicar of Aylesbury, is advanced by Bishop Wilberforce to what appears to be virtually a deanery of Newcastle-on-Tyne, being succeeded in the incumbency of Aylesbury by the Rev. Charles Coleridge Mackarness, who, as being son of the Bishop of Oxford, is likely enough to become another addition to the long list of Aylesbury-nurtured dignitaries of the Church. It was hoped by Aylesbury people that Archdeacon Randall would have once more joined in his own person the archdeaconry of Buckingham and the Aylesbury vicariate, and the *Bucks Herald*, a paper generally accepted in the locality as an authority in Church matters, gives utterance in its last week's issue to this hope. But, as that may not be, Aylesburians are prepared to give a hearty welcome to the son of their Bishop, who rendered much help to his father in his trying illness of last year, and who also, as chaplain to his uncle, the Bishop of Argyll, and in connection with King's College, London, has gained experience which will be of service. Mr. C. C. Mackarness was also curate to Dean Cust for a time, and is fully prepared to take up Mr. Lloyd's temperance and other work in the town and neighbourhood of Aylesbury.

The ordinary monthly meeting of the Council of the Incorporated Free and Open Church Association was held on Wednesday evening at 33, Southampton-street, Strand; Vice Admiral Robertson Macdonald in the chair. The Council had before them, at the suggestion of a member of Parliament, the Parliamentary return (dated 22nd August, 1881), of parishes divided and assigned, and of parishes constituted by the Ecclesiastical Commissioners from 1868 to 1880, in which the "church accommodation" was arranged under the headings of "Pews," and "Free or Appropriated Seats," instead of "Pews" and "Free Seats," as in the last similar return (No. 433, of Session, 1870). The Council were of opinion that the return thus altered was calculated to put a new and restrictive meaning upon the term "Free Seats," as used in the Church Building Acts, and it was resolved that public attention should be drawn to the matter, and an explanation asked for in the House of Commons.

The late Rev. Sir Edward Harry Vaughan Colt, whose death occurred on Sunday last at Hill Vicarage, Fairfield, Gloucestershire, of which parish he had been vicar 43 years, was the eldest son of Sir Edward Vaughan Colt, fifth baronet, by Martha, daughter of Captain Gough, R.N., of Weobley, Herefordshire. He was born in April, 1808, and married, March, 6, 1844, Ellen Cotton, youngest daughter of Dr. Francis Hicken Northen, of Lea House, county Stafford, which lady died April 30, 1870, having left issue an only daughter, Frances Sophia Vaughan, married December 1, 1863, to Mr. Frederick Henry Cator, son of the Rev. Thomas and Lady Louisa Cator. He succeeded to the baronetcy on the death of his father in 1849. He was educated at Queen's College, Oxford. The late Sir Edward is succeeded in the baronetcy by his brother, Thomas Archer Colt, M.D., who married in 1849 Frances, youngest daughter of the late Mr. Elias Chadwick, of Swinton Hall, Lancashire. The first baronet, Sir Harry Dutton Colt, was so created with remainder, in default of direct male issue, to his brother, John Dutton Colt, for his services at the Revolution, and represented the city of Westminster in Parliament during the reigns of William III. and Anne, and died in 1731, when the baronetcy descended, according to limitation, to his great nephew, Sir John Dutton Colt.

Wednesday being the Festival of St. Luke, was observed as the eighteenth anniversary of the Medical Guild of St. Luke, which is composed of students and practitioners of medicine being communicants of the English Church. The members meet once a month for the reading and discussion of papers on medico-ethical subjects, and further promote the objects of their association by frequent communion and intercessory prayer, and by the carrying on of works of mercy, especially medical missions. The Guild has recently undertaken to provide a medical missionary for Central Africa, and with the consent of the Bishop have selected Dr. Petrie, who possesses special qualifications for work in that part of the globe. The Guild has guaranteed for that purpose the sum of £200 a year for three years, but some £30 is still lacking. If sufficient funds are provided, the Guild propose to send other medical missionaries to heathen countries, where their services are much needed and valued. The annual chapter of the Guild was held on Monday evening, when a large number of the members were present, and the provost, Dr. Alfred Meadows, presided. On Wednesday morning there was a special service for the corporate communion of the members at St. Thomas's, Regent-street, when the warden of the Guild, the Rev. George Greenwood, was the celebrant. Other celebrations for the objects of the Guild were held at St. Andrew's, Wells-street, St. Andrew's, Willesden; St. Faith, Stoke Newington; St. Barnabas, Pimlico; St. Bartholomew's Hospital; and many other churches. In the evening there was solemn evensong and procession at St. Paul's Cathedral, at which the Dean and a large number of clergymen were present. The service was intoned by the Rev. Dr. S. Simpson, minor canon, the first lesson being read by the warden of the Guild, and the second by the Rev. Dr. Belcher, M.D. The musical portion of the service was performed by the London Gregorian Choral Association, who were, however, not strongly represented, and the chanting lacked the swing and vigour which usually characterise the services conducted under the auspices of the association. Mr. Spencer Nottingham officiated as conductor. The sermon was preached by the Rev. Canon Furse, Principal of Cuddesdon College, from "Only Luke is with me." A collection was made at the close of the service for the objects of the Guild.

THE BISHOP OF LINCOLN'S VISITATION.

The Bishop of Lincoln is engaged in visiting his diocese and delivering his Charge. The Visitation commenced on Wednesday, the 18th inst., and will terminate on Wednesday next, the 25th inst. At Nottingham, on Wednesday, his Lordship in his Charge dwelt on "The Condition and Prospects of Religion on the Continent":—

"In France a system of national education has lately been legalised, in which Christianity is ignored. We learn also from an eminent French ecclesiastic—the Abbé Bougaud, Vicar-General of the late Bishop of Orléans—that no less than 2,500 places in that country are now without a parish priest; and that, in consequence of the poverty of its endowments, the number of candidates for the priesthood is greatly on the decline in that country, and that their quality is much deteriorated.

"A similar report reaches us from Italy. One of her most learned men, formerly a member of a religious order, that of the Jesuits, and a leading supporter of the principal literary organ of Ultramontanism, the *Civiltà Cattolica* at Rome, and the intimate friend of the late and present Popes—Padre Curci—has investigated the causes which have led to the decay of what he calls the 'Religious Conscience' of the nation, and to the consequent spread of indifference, unbelief, and immorality in that country. He does not indulge in violent invectives against the blind prejudices and passions of the people, but frankly acknowledges that the source of hostility to Christianity, and of irreligious legislation, is to be traced, in a considerable degree, to the Church herself. He ascribes those evils to the decay of theological learning—(and here he is joined by the Abbé Bougaud in France)—and to the lack of teaching power in the clergy, and especially to the decline of Biblical studies among them. To quote the words of this learned ex-Jesuit—'The theological knowledge of the clergy is at present erratic and feeble; and as for Biblical studies, they are universally and absolutely null.' And by what, he asks, have they been supplanted and superseded? The answer is given by him in another work, his edition of the New Testament, accompanied with a valuable commentary. In his introduction to that publication he says, 'The great festivals and other holy days of the Christian Church, the Nativity of our Blessed Lord, the Circumcision, the Epiphany, the Presentation in the Temple or the Purification, the Passion of our Lord, His Resurrection, His Ascension, and Whitsunday—what wealth of instruction, doctrinal and practical, do these holy days supply to the Christian preacher; as may be seen in the sermons of the great French orators, Bossuet, Bourdaloue, and Massillon, on those sacred anniversaries! But with us on those solemnities the topics suggested by them are now rarely dealt with by our priesthood, in sermons or in catechisings in our churches, because the younger clergy who come forth from our theological seminaries have not been trained and are not qualified to deal with them aright. And therefore, as if they wished purposely to distract the attention of their people from the great Christian doctrines connected with those sacred seasons, and in order to profit by the larger congregations usually assembled in our churches at those times, precisely on those grand solemnities the Ritual and the preaching in our churches are concentrated on some one of those new objects of worship which, like fashions, are more in vogue according to their novelty. I venture to say (he adds) that on the festival of the Epiphany the sermon would refer to the acts of St. Anthony, and at Easter the preacher would run off from his subject to celebrate a miracle of some saint of yesterday or of some new Madonna.'

"The effect of such teaching as this on the popular mind is not to be wondered at. It has produced indifference and unbelief, and has led to unchristian legislation.

"The way was prepared for the recent irreligious law on education in France by speeches delivered by the late Minister of Instruction, filled with quotations from Diocesan Catechisms and Manuals of Devotion of the French Church.

"Warnings come to us now not only from Roman Catholic France and Italy, but from the Eastern Church, and from Protestant Germany and Switzerland. Russia, and the other countries where the Eastern Church holds sway, pride themselves on their rigid orthodoxy. But we look there in vain for that missionary zeal, which is a sign of inner spiritual life; and if inner spiritual life does not animate a Church, then, however orthodox its creed, it is little better than a splendid cenotaph. A creedless Nihilism is a necessary consequence of a lifeless Orthodoxy. And the terrible outcome of Nihilistic negations in the assassination of the Autocrat of All the Russias, whom

a lifeless Orthodoxy venerated, but could not protect, is one of the horrors of the times, which may well guard us against relying on stereotyped professions of faith in our books, without the law of love written in our hearts by the Holy Spirit of God.

"Some months ago, two 'Old-Catholic Bishops'—Bishop Reinkens from Germany, and Bishop Herzog from Switzerland—men eminent for their learning, wisdom, and piety—visited England, and came to Lincoln, where they delivered addresses in our Theological College, which some of you may have heard, and others may have read.

"One of the most instructive inferences from that visit and from those addresses was this: Switzerland, the birth-place of Calvin; and Germany, the cradle of the Reformation, and the fatherland of Luther and Melancthon, and one of the most eminent of modern nations in every department of Literature and Science, especially in Philology and Criticism applied to ancient Authors and to the interpretation of Holy Scripture according to the varying phases of private opinion, have been unable to counteract Ultramontanism; and the great German statesman, who humbled the power of France in the battle-field, now seems to be receding before the compact spiritual phalanx of the Vatican. The reason is this: Discordant forms of religion, having no definite dogmas in which they agree, have engendered Rationalism; and Rationalism has produced Socialism and Communism; and the friends of Monarchy and of the Constitution in Germany are fain to take refuge under the shadow of the Roman Papacy as a protection against Anarchy.

"The Old Catholics of Germany and Switzerland appeal to Holy Scripture, as interpreted by the judgment and by the practice of the ancient Church Universal, against Vaticanism on the one side, and against Rationalism on the other. But as yet the civil power has given them no support. They are, however, faithful witnesses to the Truth, and deserve our sympathy; and we may learn from them, and from the history and condition of their native countries, Germany and Switzerland, to be more thankful to God for the wisdom, learning, and charity vouchsafed by Him to those who at the Reformation in England in the sixteenth century retained the doctrine and discipline of the ancient Church, derived from Christ and His Apostles, and restored it to its primitive purity by cleansing it from mediæval corruptions; and we may be stimulated to labour more earnestly to maintain those Scriptural, Primitive and Catholic principles of faith, polity, and worship, which distinguished the English Reformation.

"Let us now come nearer home.

"The recent outrages in Ireland have so stunned us that we have hardly had the heart to inquire into their origin. And yet we may be sure that such terrible crimes cannot have been perpetrated without a long train of preparatory events: and there is too good reason to believe that if we investigate them calmly we shall find that England herself was the primary cause of those evils which she now so deeply deplores, and that, according to a retributive law of God's righteous government, she is suffering the penal consequences of her own acts.

"Ireland was formerly called the 'Island of Saints. Fourteen hundred years ago she was the burning and shining light of Western Christendom. In sacred and other learning she was in advance of England. The sons of our nobles and gentry were sent to Ireland for education. She was the University of the West; she was rich in colleges and schools, and trained our forefathers in sound learning, especially in the Word of God. She was also famous for missionary zeal. A great part of England owed its Christianity to Irish missionaries from the school of St. Columba in Iona. Ireland also evangelised countries on the Continent of Europe. Two cantons in Switzerland—Glarus and St. Gall—derive their names from Irish missionaries. For 1,000 years the Church of Ireland was free, and wholly independent of Rome.

"But how did England requite those benefits?

"In the twelfth century England, in her lust for conquest, betrayed Ireland into the hands of Rome; and for 400 years England tried to govern Ireland by means of Rome. Still the primitive, native Church of Ireland struggled for independence; and at the Reformation, in the sixteenth century, all the Irish Bishops, twenty in number, with the exception of two who had been intruded into their Sees by Queen Mary, who had ejected their predecessors, conformed to the English Liturgy, and took the oath of supremacy to the English Crown; and put forth in synod a series of articles in harmony with those of the English Church; affirming the inspiration and sufficiency of Holy Scripture; accepting the three creeds; rejecting the authority of Rome; and declaring that the English Book of Common Prayer is Scriptural, Catholic, and Apostolic; and appealing to the ancient fathers of the Church on the doctrine of the Holy Eucharist.

"Here, then, was a glorious opportunity. But the power of Rome, which we ourselves had fostered, did all it could to mar it. The Roman Pontiff excommunicated, and endeavoured to dethrone, Queen Elizabeth, and fomented rebellion against her in Ireland. And England, instead of relying on God, and endeavouring to disseminate His Holy Word, aimed mainly at her own aggrandisement. No edition of the Book of Common Prayer was provided in the Irish language in the sixteenth century; nor any portion of Holy Scripture. It was not till the year 1686 that the Old Testament was printed in that language; and during the whole of the eighteenth century not a single copy of the Word of God was published in the mother tongue of Ireland.

"Besides, in the appointment of chief pastors to Irish dioceses England paid little heed to the spiritual wants of the people. For instance, a clergyman who had been nominated to an English Bishopric—that of Gloucester—was justly objected to by some in England—especially by Bishop Gibson—on account of his Socinian opinions; and he was sent to Ireland, and was made Bishop of Derry.

"Notwithstanding all these disastrous hindrances and discouragements, the Church of Ireland was making steady progress, and might, by salutary measures of reform, have become a blessing to her people, and have been restored to her primitive place in Christendom. But England again interfered to blight her hopes. Twelve years ago we despoiled her of her revenues, and disestablished her; and by so doing we crippled her energies, and diminished the number of her pastors; so that now, in 1882, there are 550 less clergymen (amounting to more than a fourth of the whole number) in Ireland than there were twenty years ago. Thus we discouraged our best friends in Ireland, and alienated our most faithful allies. We dismantled our own fortress in that country, and gave an impulse to Socialism against property, of turbulence against law, of anarchy against order, and of fanaticism against that pure and Scriptural form of Christianity which teaches the faith and fear of God according to His Holy Word, and which is the surest safeguard of civil institutions. We ourselves have sown the seed, of which we are now reaping the harvest. Truly we have sown the wind—and are reaping the whirlwind.

"What, then, is the practical lesson from the present troubles in Ireland? Is it not one of exhortation to ourselves? Let us acknowledge God's justice, and our own sins. Let us confess our offences and the offences of our forefathers, which have provoked His wrath and indignation against us. England Romanised Ireland, and she ought to evangelise it. Let us pray and endeavour that the pure Word of God may be preached there, and that the true Church of God—which was planted there in primitive times, but is now afflicted and distressed—may be comforted and strengthened; and that the hearts of our Romanist brethren may be enlightened to see in Christ the Rock of the Church, against which the gates of hell shall not prevail (Matt. xvi. 18). Then Ireland may once more become the 'Island of Saints,' and England may be united with her in piety, loyalty, and brotherly love."

In his second address, delivered at Retford on Thursday, the Bishop first referred to legislation in Church matters.

"On account of our complex relations as a National Church to the State, and on account of the present state of political parties, and of the composition of the Legislature itself, it is far easier to determine what ought to be done in such matters as these than to execute what is decided. No practical effect can be given to the decisions of our Synods without Parliamentary legislation: and no one will venture to say that our recent attempts at legislation in such matters have been successful. The Clergy Discipline Act of 1840, the Public Worship Regulation Act of 1874, afford little encouragement to repeat the attempt. Whatever may be the form of an ecclesiastical measure when first introduced into Parliament, no one can foresee what shape it may assume when it emerges from it.

"The practical inference which may be drawn from the experience of the last forty years seems to be this. In such matters as these we ought not to depend on Parliaments, but on the inner spiritual life of the Church herself. We complain of our Ecclesiastical Courts, and not without reason. But it is very doubtful whether there has ever been a perfect Court of Final Appeal in ecclesiastical matters, especially since the Church became connected with the State. St. Augustine and the Bishops of Africa did not scruple to plead, in A.D. 411, before Marcellinus, a lay-delegate appointed by the Emperor Honorius to settle the controversy between them and the Donatist Bishops. Our own present Final Court of Appeal, with all its defects, is certainly not inferior to the Court of Delegates which was constituted by Parliament in A.D. 1543, and under which the Church of England lived for 300 years. The fact is, our lot is cast in an imperfect world. This is our trial; and we must make the best we can of what we should wish to improve and are not able to do so.

"But one thing we have in our power—namely, to dwell together as brethren in unity. To conform, in matters ritual and ceremonial, to the plain letter and spirit of our Book of Common Prayer, and not to diverge from it, by excess or defect. We have it in our power to abstain from litigation, which has led to an enormous expenditure of money, that might have been devoted to missions at home and abroad, and to the building of churches and schools, and to the endowment of additional clergy; and which has disturbed the peace, distracted the energies, and impaired the efficiency and stability of the Church.

"Why should we not settle our affairs in diocesan synods duly constituted, in which the rights of the laity should be duly secured; and which would exercise a more powerful moral influence on the consciences of the clergy than any coercive stringency of Law Courts, and leave us at leisure to do our proper work of promoting God's glory and of saving souls?

"It may be alleged that there are some persons with whom this moral influence of the Church in her synods would have little avail. But such cases would be rare; and would attract no sympathy, and such exceptional cases might fairly be consigned to the Ecclesiastical Courts.

"Let me also add that I have referred to the present condition of other countries such as France, Italy, Russia, Germany, Switzerland, and Ireland, for another reason. A consideration of their position and prospects seems to show that the main hope of European Christendom at the present time, for the diffusion of God's Holy Word, and for the dispensing of His Blessed Sacraments by an Apostolic ministry, rests now with the Church of England, and with the Churches in communion with her. This consideration adds unspeakable weight and solemnity to our own responsibility, and supplies the strongest motives to silence all party bickerings, and to withdraw ourselves from all unprofitable controversies, and to devote all our energies in body, soul, and spirit, to the promotion of God's glory and the advancement of His truth. Let each of us endeavour, by His grace, to do this in our own appointed vocation and ministry."

His Lordship then gave some counsel to the younger clergy, referred to evening communion, fasting communion, and distinction of faith and ritual:—

"Let me offer a few words of advice, especially to our younger brethren. Some of you may be perplexed by arguments on different sides as to ritual matters. Let me illustrate what I mean by one or two instances. Some may try to persuade you that you ought to introduce "*Evening Communion*" into your church, because our Blessed Lord instituted the Holy Eucharist in an evening, and because the primitive Christians partook of the Holy Communion at their *agapae*, or love feasts, after their ordinary meals.

"Others, on the other hand, may try to persuade you that you ought never to partake of the *Holy Communion except when fasting;* and that you ought to teach your people to imitate you in that respect.

"Both these practices are advocated on the plea of ancient authority; and the latter especially on the ground of Catholic usage.

"Now, as to such questions as these, let me earnestly entreat you to endeavour to gain clear views as to the essential difference between articles of faith and Ritual observances.

"There is but *one holy Faith*, which is necessary to be held by all; 'the faith once delivered to the saints.' Let us not never bate a single iota or tittle of this faith, as revealed in Holy Scripture, and set forth in the creeds of the Catholic Church of Christ. But Christ never intended—the ancient Church never dreamt—that in matters *ritual and ceremonial* (I am not speaking of the Holy Sacraments, instituted by Christ for the attainment of ends necessary for all men) one rigid rule should be enforced everywhere and at all times, and that the Church of God should be deprived of the benefit of that ripe experience which time, by God's goodness, brings with it, and be barred from the exercise of that discretion which is His gift. Such a supposition as that would be to confound faith with forms, and doctrines with ceremonies. On the contrary, it was well said of old, that it is *desirable* that *ceremonies* should *not* be *the same* everywhere and always, but should *vary* in *different places* and *seasons*, in order that men may not think that religion is tied to ceremonies, and in order that variety of ritual may bring out in clearer light the unity of faith.

"The answer of St. Ambrose, Bishop of Milan, to Monica, the mother of St. Augustine, is well known. When she asked him, whether she ought not to fast on Saturdays at Milan, inasmuch as it was the custom at Rome to fast on that day, the Bishop answered, 'I will answer you by telling you what I myself do: when I am at Rome I fast on Saturday, and when I am not at Rome, but at Milan, I do not fast on Saturday. I do at Milan what they do at Milan; and I do at Rome what they do at Rome.' And St. Augustine adds, in the letter where he relates this anecdote, 'Let there be *one faith* in the inner life of the whole Church in every place, albeit the unity of the faith is blended with varieties of ritual. For "the King's daughter is all glorious within: her clothing is of wrought gold." The Church is beautiful in the unity of her inner life of faith, and this inner beauty is not blemished, but rather adorned, by the embroidered needlework of ritual variety.'

"Let us apply these principles—first to *Evening Communion*.

"Our Blessed Lord instituted the Holy Communion in an evening. '*After supper* He took the Cup;' and on another occasion, He sanctified a meal by administering, as is generally supposed, the Holy Communion, namely at Emmaus, when He was made known to the two disciples 'in the breaking of bread.'

"The Primitive Church hallowed its daily food by receiving the Holy Communion after it. This practice led to abuses in some churches, especially at Corinth; and St. Paul interposed by his apostolical authority to correct those abuses. At the same time, the holy Apostle did not command the Corinthians to fast before they received the Communion. On the contrary, he says, 'If any man hunger, let him *eat at home*, that ye come not together to condemnation.' He contemplates that some would eat before coming to Communion.

"The Church of England has acted in a similar spirit.

"Her Communion Office is so framed, in connection with her Morning Prayer, that it is clear she is not favourable to Evening Communion; the structure of her services, and her uniform practice since the Reformation, as well as before it, are opposed to it.

"And now as to what is called *Fasting Communion*.

"In sub-Apostolic times—that is, in the days of persecution—it was usual to receive the Holy Communion very early in the morning. The description given by Pliny to the Emperor Trajan, of the Christian assemblies in Asia Minor, confirms thit statement. And it is confirmed by Tertullian at the end of the second century. Various reasons may be assigned for this change of practice. It may have been introduced on account of the irregularities to which the later reception had given rise at Corinth, and also because the hour, as well as the day, of our Lord's resurrection, had a significant propriety for the administration of the Sacrament, which is the pledge and earnest to us of our resurrection, by communion with Him who is the Resurrection and the Life; and also because it was fit that this holy food should be the first received on that day, and probably also because, in times of persecution, the early twilight morning hour, with its quiet seclusion in the Catacombs, and other places of retreat, was the best that could have been chosen for the assemblies of Christians, who were ready to endure death for their Master's sake, but would not tempt anyone to be guilty of sinning against Him by persecuting His disciples.

"It cannot be doubted that, at the close of the fourth century, it was the practice of the Church to receive the Communion before any other food, except on one day of the year—namely, on Maundy Thursday—the anniversary of the day when the Holy Communion was instituted. On that anniversary it was administered after supper, as a record of the time of its original institution by Christ.

"All this is readily allowed, and it would be irreverent and presumptuous in us to say that the Church of God did not act wisely and well in this matter. If we had lived in those days, our duty would have been to conform to this rule of the Church.

"But it would be also irreverent and presumptuous in us to take upon ourselves to be legislators in ritual matters, and to impose customs, whether derived from the first century or from the fourth century, in a spirit of opposition to the laws and usages of the particular Church in which our own lot is cast by the providence of God.

"If some, appealing to the practice of the Church in the second and following centuries, are to take upon themselves to impose an early fasting Communion, why should not others be allowed to import an *Evening Communion* from the first century, and from the practice of Christ Himself and of the Apostles, and to impose it as a matter of necessity? Much confusion and division would arise from such a course as this. Our Blessed Lord and His Apostles *reclined* at the Holy Communion; are we therefore to do the same? Are the ancient *agapae*, or love-feasts, to be restored? The early Christians saluted one another with a holy kiss at the Communion; is this to be practised also? The primitive Christians sold their goods and had all things in common; are our people to be constrained to do the same? In primitive times the Apostles lived upon voluntary offerings, or by the labours of their own hands; is this also to be a rule for us? It was an ancient practice for many centuries to administer the Holy Communion to infants; shall we undertake to prescribe this also by our own private authority? The ancient Church read the Epistle of St. Clement of Rome, the Shepherd of Hermas, and other like books, in their public congregations; are we bound to do the same? The First General Council, that of Nicæa, forbade men to kneel on Sundays, or in the season between Easter and Pentecost; shall we require our people to remain standing in our churches on those days and during that time? The ancient Christians *stood* at sermon time, and the ancient clergy preached sitting; are our congregations to be required to remain on their feet, and listen to us while we preach to them?

"The confusion which would be introduced by the application of a rule, to which some appeal with confidence, would be so great that they who apply it would be among the first to resent its application to themselves.

"Nor is this all. If the rule of some ages of the ancient Church as to *fasting Communion* is to be applied and enforced by private persons on their own authority, it ought not to be applied partially, but with all its concomitant circumstances which gave a reasonableness to it.

"As I have said, in that primitive age Holy Communion was administered very early in the morning, and often before day-break; and therefore it was not then a rigid and harsh thing to say, Let the Holy Sacrament be the first food taken in the day.

"But this is not the case now. The Church of England, being warned by the example of other Churches, which require fasting as a prerequisite for the Holy Communion; and seeing that the *reception* of the Holy Communion, which is the main thing to be required of all Christians, is hindered by that requirement, and that the number of actual and regular communicants in those Churches is very small; and that persons who have communicated early in the morning in those Churches, or even have been present at an early celebration without communicating, imagine that the principal religious duty of the day is over, and then spend the rest of the Lord's Day in worldly dissipation; and that in many places private Masses, in which the priest is the only recipient, have usurped the place of Communions—has profited by her experience, and, in the exercise of a wise discretion, and actuated by a spirit of charity for her children, while she *encourages early Communion as a blessed beginning of any day in our lives*—and especially of the Lord's Day—thinks also that a temperate meal may be sanctified by the Holy Sacrament following after it, according to the apostolic precept, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,' and according to our Lord's example; and that, according to that example, the domestic table may be hallowed, and domestic love and unity may be cherished and strengthened thereby; and she also deems that the Holy Communion is, as it were, the apex and crown of Christian worship, and she seems rather to recommend, by the structure of her services, which lead the worshipper upward by a long and gradual ascent of preparatory litanies, intercessions, lauds, thanksgivings, and sermons, to the Holy Eucharist as their culminating point and glorious consummation, that it should be administered later in the day.

"This being the case, she has not ventured to prescribe fasting as a necessary prerequisite for the administration and reception of the Holy Communion.

"As to her clergy, what, let us ask, brethren, would be the effect if she were to do so? Take the case of a conscientious parish priest. He earnestly desires to celebrate the Communion every Lord's Day. He rises early on Sunday morning, and after his private devotions he gathers his household together for family prayer. He then goes forth to his Sunday School, which he opens with Prayer, and he gives an exposition of the Collect, Gospel, or Epistle of the Day. He then perhaps walks to Church, where he says Morning Prayer and Litany, and preaches a sermon, and administers the Holy Communion. Is he to be told that he must do all this without breaking his fast since midnight, and that if he does taste food he is guilty of violating the laws of the Church? Are we to lay this snare for the tender conscience of a devout and holy man of God, and either to oblige him to ruin his health, and render himself unfit to serve God and do good to his flock, or else destroy his peace of mind by telling him that he is a traitor to the Church?

"As to our lay brethren and sisters—(especially such as may be in infirm health)—are we to tell them that they are not to come to Communion, except fasting? What would this be but to resist Christ Who invites all to Communion; and virtually to excommunicate a large portion of our congregations, instead of exhorting and encouraging them to communicate.

"Brethren, the law of the Church is the law of Christ; and the law of Christ is love. And Christ, Who condemned the Pharisees for blaming His disciples when they walked through the corn-fields on a Sabbath Day and plucked the ears of corn and ate them when they were hungry, and who would not send away the multitudes fasting from a desert-place, lest they should faint by the way, but worked a miracle to feed them, would not censure those who temperately and sparingly satisfy the cravings of nature, which is His work, in order to do Him service; but would rather blame those who set aside the higher law of charity, on the plea of zeal for a ritual law which they have no right to impose.

"It may be said that the answer to all this is, let the parish priest have early Communion. Doubtless, he will often have an early celebration; but this cannot be his practice always, if he desires to gather together at the Lord's Table a goodly number of communicants.

"But we may go further. We need not scruple to say that any members of the Church of England who, on the plea of reverence for the authority of the ancient Church, venture to require fasting as a condition of receiving the Holy Communion, which by the custom of our Churches is often not administered till half the Sunday is over, not only set themselves up against the authority of the Church of England, which, for the most part, administers the Holy Communion *at mid-day, or even later*, on Sundays, but even against that *ancient* Church to which they appeal. For what do such persons do? They change *Sunday* from a festival into a *fast-day*, and would require others to do the same. They quote Tertullian and Augus-

tine in behalf of fasting communion; let them, therefore, listen to those doctors of the ancient Church. The one says that it is 'sinful' to fast on the Lord's Day, and the other declares that it is 'a great scandal' to do so; and the ancient Church declared that if a person ventured to fast on the Lord's Day he ought to be excommunicated, and not allowed to come to the Lord's Table.

"On the whole, then, we come to this conclusion. The Eucharist is a feast of love. Let us not separate ourselves from one another, but let us be joined together there in Communion with one another in Him. Let us remember Him who said, 'I will have mercy and not sacrifice.' Let not him that fasteth judge him that fasteth not. Temperance and sobriety do not disqualify a man from Communion; but censoriousness and spiritual pride certainly do. 'Let all your things be done with charity.' 'Bear ye one another's burdens, and so fulfil the law of Christ.'

"Next, let us carefully avoid anything which would have the least tendency to frustrate or to hinder the fulfilment of our Lord's earnest desire and command that all men should receive the Holy Communion. If in the parishes of the Church of England, where the Communion is administered mostly at midday, we impose fasting as a condition of Communion, then, as I have said, the result will be that we shall drive away many who now communicate, from the Lord's Table, and we shall repel many from coming who otherwise would communicate; and thus, by rigid rules of our own making, we shall be acting in a spirit of resistance and rebellion against Christ and the Church.

"Next, while in all matters of *doctrine* we hold to the one unchangeable *faith*, taught in Scripture and set forth in the Creeds, and professed by the ancient Catholic Church; and while we teach that the blessed Sacraments, dispensed freely and fully by an Apostolical ministry, are 'generally necessary to salvation,' let us firmly adhere to the principle set forth in our own Book of Common Prayer, that 'every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory,' and that 'every particular, or national, Church hath authority to ordain, change, and abolish ceremonies or rules of the Church, ordained only by man's authority, so that all things be done to edifying.' And let us take heed that we incur not the just censure of one of the meekest and wisest of men, Richard Hooker: 'We make not our childish appeals' (in ritual and ceremonial matters) 'sometimes from our own Church to foreign Churches, sometimes also from both unto Churches *ancienter* than both are; in effect always from all others to *our own selves*. We had rather glorify and bless God for the fruit we daily behold reaped by such ordinances as His gracious Spirit enableth the ripe wisdom of this *national Church* to bring forth; and as becometh them that follow with all humility the ways of peace, we honour, reverence, and obey, in the very next degree unto God, the voice of the Church of God *wherein we live*.'

"There are one or two other minor points, of a somewhat similar kind, on which our younger brethren may perhaps bear with me if I offer a word of caution. In reading ancient authors they hear of ceremonies practised by primitive Christians. Such, for instance, was the frequent use of the sign of the Cross at their meals and upon other occasions. We can sympathise with those who regret that such external symbols of religion are not more common among us than they are; and if they were ordered by authority, or sanctioned by common practice, their use would be laudable, and the omission of them would be censurable. But since this is not the case, and since, if imported by us, they would create offence as eccentric and singular, and would 'cause our good to be evil spoken of' (Rom. xiv. 16), and would be an hindrance to the success of our ministry, and to the salvation of souls, it is no sign of Christian wisdom, piety, and charity on our part to use them; but by so doing we should break the commands of Christ, who says, 'Take heed that ye despise not one of these little ones' (Matt. xviii. 10), and of the Apostle, 'Give none offence,' 'Support the weak,' and, 'Let no one please himself, but every one please his neighbour for his good to edification' (1 Cor. x. 32; Rom. xv. 2). 'We ought to bear the infirmities of the weak, and not to please ourselves.' (Rom. xv. 1.)

"To the younger Clergy especially let me say, with all affectionate earnestness: The future well-being of the Church depends greatly upon you; upon your piety, wisdom, learning, and charity. Therefore, take heed to your ways. To each of you let me speak in the words of the Apostle, 'Avoid foolish and unlearned questions which gender strifes rather than godly edifying in faith (2 Tim. ii. 23; 1 Tim. i. 4). But speak thou the things which become sound doctrine (Titus ii. 1). Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them (1 Tim. iv. 13, 15); in all things showing thyself a pattern of good works (Titus ii. 7), and being an example to the believers in word and conversation, in charity, in spirit, in faith, and purity; for in doing this thou shalt save thyself and them that hear thee (1 Tim. iv. 12, 16).'

Yesterday (Friday) his Lordship delivered the third portion of his Charge at Newark, and dwelt on the Salvation Army and Methodism:—

"This movement, like Methodism, originated in this diocese. John Wesley was born at Epworth, in Lincolnshire, in 1703. The early life of the General of the Salvation Army was spent, I believe, in the work of preaching among the Methodists of the New Connexion at Nottingham.

"Both of these movements owed their origin to the shortcomings of the clergy and laity of the Church.

"In John Wesley's time, in our country parishes, non-residence of the clergy was the rule, because no parsonages had been provided for them. John Wesley desired to supply preachers; they were not allowed by him to call themselves ministers; they were not to hold services during Church hours, nor to administer the Sacraments; but to exhort the people to resort to their parish churches for Baptism and Holy Communion; and he charged them never to separate themselves from the Church, and to become a sect.

"The rebuke administered by Methodism to our forefathers, clerical and lay, for their supineness, has not been without its fruits, especially in the provision of parsonages, and in securing the blessings of a resident ministry in our parishes, and in the building of new churches, and in the restoring of old ones.

"It is much to be wished that the extraordinary energy and enthusiasm of the Salvation Army may not be without a similar effect on ourselves, especially in our great towns.

"That movement points to a crying need, a severe distress, and spiritual famine, of the semi-heathen myriads among us.

"Let us not be angry with the movement. Let us admire and imitate its zeal: and let us examine ourselves. The Salvation Army is a practical rebuke to us all. We call ourselves a Catholic Apostolic Church. We speak of the divine institution of Episcopacy, and of the other two orders of the Christian Ministry, and the spiritual blessings dispensed by their means. We rightly preach on the blessings of baptism, on the gift of the Holy Ghost in Confirmation, on the duty and privilege of coming to Holy Communion; on the necessity of holding the truths of Christianity, as revealed in the Bible, and as summed up in the Creeds; and on the claims of the Church of England, as dispensing the Word and Sacraments by an Apostolic ministry.

"*If* we had *given a fair trial* to these things and they *had failed* us, we might discard them, and take up with some other expedient.

"But what are the facts? Let our statistics as to Confirmations give the reply.

"Look at our own diocese. In the year 1880 the numbers confirmed in Nottingham and its suburbs, containing a population of 188,000 souls, amounted only to 651 persons. In the year 1881 they amounted to 528 persons; in both cases the far greater proportion were females. A similar tale would be told by other great towns. And the spiritual condition of England and Wales, in this respect, has been already described.

"This being the case, we need not be surprised that a form of religion like that of the 'Salvation Army' should have appeared among us, and should have produced a marvellous impression on our people.

"What, then, is to be done? Are we to surrender our principles, and to accept a form of religion which preaches Christianity without a Church, without a Ministry, without Creeds, without Sacraments, without any definite sense of Holy Scripture—in a word, without the means of grace instituted by Christ, and by which the Holy Spirit has vouchsafed to work for eighteen hundred years?

"No; this we cannot do. We cannot accept such a religion as sets at nought these principles, and declares that it does not design or desire to gather persons together into the fold of Christ's Church, but forgets Christ's prayer that all may be one as He and the Father are one (John xvii. 21); and disobeys those precepts which are set down by the Holy Spirit, speaking by the Apostle St. Paul in the fourth chapter of his Epistle to the Ephesians, declaring that Unity in the mystical Body of Christ is the aim and end of all true evangelisation. 'I beseech you that ye walk worthy of the vocation wherewith ye are called, endeavouring to keep *the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all, Who is above all, and through all, and in you all;*' and who says that our Ascended Lord gave the Spirit to the Church to enable His Ministers to labour 'for the perfecting of the Saints, for the edifying of the Body of Christ,' which is His Spouse, 'till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect Man, unto the measure of the stature of the fulness of Christ;" and who warns us against being carried away from our steadfastness, and tossed to and fro, like children, by winds of doctrine, and commands us to do all for the edifying of the Body in love.

"We cannot accept such a form of religion as teaches people, especially at its '*holiness meetings*,' sometimes, it is to be feared, tainted by the licentious sensuality of gnosticism, to think that they can snatch salvation by some spasmodic act of personal self-assurance, and which seems to substitute religious emotions and paroxysms—produced by sensational music—and rapturous ecstasies and enthusiastic rhapsodies, intermingled with the holiest names and most sacred words, set to the tune of comic ballads, and caught up by children playing in the streets, so as to grieve and provoke the Holy Spirit by irreverence and profaneness, leading to impiety and, it may be, to blasphemy. We cannot accept such things in the place of sound faith and holy worship, and of patient perseverance in well-doing, and of 'steadfast continuance in the Apostles' doctrine and fellowship and in the breaking of bread and prayers,' according to the primitive pattern received from the Holy Ghost Himself (Acts ii. 4). We know that feverish excitement in religion is often followed by languor and exhaustion, and by an ague-fit of indifference, and by spiritual collapse and prostration; and we cannot ignore the truths declared by the Holy Ghost in Scripture, that the 'Lord adds to the *Church* such as *are being saved*' (Acts ii. 47), and that He Himself is not to be looked for in the strong wind rending the mountains and tearing in pieces the rocks, nor in the earthquake and the fire (1 Kings, xix. 11) of tumultuous meetings swayed by the hurricanes and tornadoes of violent passions, and exploding in the outbursts and thunderstorms of electrifying ejaculations and enthusiastic acclamations, but in the 'still, small voice' of quiet prayer, breathed forth in reverential awe and humble devotion.

"But while for reasons such as these we cannot accept the overtures of the Salvation Army, placing itself on a par with the Church, and sometimes asking to be admitted to Holy Communion at her altars (without any evidence of faith, or even admission to Church-membership by baptism), we ought to thank God for awakening us by its means from our spiritual slumber, as by a startling alarum, to a sense of our shortcomings and our duties, and for provoking us to godly jealousy, and for warning us against theorising about the Church, her episcopate, her priesthood, her sacraments, and her Creeds, instead of endeavouring to convert these holy things into living realities and energising agencies, and to make the Church, what she desires to be, the spiritual mother of the people.

"Let us emulate the energy and enthusiasm of those in 'the Salvation Army' whose hearts God has stirred. Let us pray that they may be joined with us in this holy work. Let us pray God to inflame our own hearts with fervent zeal for His glory, and with ardent love for the souls of the myriads in our towns whose nature the Son of God has taken and joined to His own and made fellow-members with ourselves, and for whom He has shed His blood. Let us pray to God the Holy Ghost to come down among us with great power and might and succour us, and to quicken our faith in Christ's promises to His spouse and body the Church, to dwell for ever with her, and to make her His chosen instrument in the world for the salvation of souls. Let us endeavour to show to the nation that the Church of Christ is the true 'Salvation Army,' fighting under the banner of the Cross with the shield of faith and sword of the spirit, which is the Word of God (Ephes. vi. 16, 17), against the world, the flesh, and the devil, and following the Captain of our salvation, Who has promised eternal glory to all His faithful followers. Let us do this by endeavouring to raise up a faithful band of Evangelists, preaching in mission chapels in our cities, and going forth into their streets and alleys, gathering the outcasts of society into those temporary folds, till they are prepared to pass into ampler edifices. Let us not bate a jot or tittle of the doctrine or discipline of the Church, but fervently pray to the Holy Spirit to pour out the rich abundance of His grace upon us, and to infuse new life into us by giving us missionary zeal and love such as burned in the hearts of the Apostles on the day of Pentecost.

"Thus the movement of the 'Salvation Army' may be made the occasion of great good. When Methodism appeared among us, clerical non-residence was the rule in our country parishes, but the Church was stirred by that movement, and now, thank God, there is scarcely a parish without a resident minister. Let us labour and pray that the Church of England may be awakened in like manner by 'the Salvation Army' to do her appointed work, with the help of the Holy Spirit, in our great towns.

"The Nottingham Spiritual Aid and Church Extension Fund has been recently established on these principles, with a hope of raising £60,000 for home missionary work in that town. It has already been much blessed by God. I earnestly entreat your fervent prayers for it, and your liberal offerings to it."

THE COURT.

On Sunday morning Divine service was celebrated at Balmoral Castle by the Rev. W. W. Tulloch, B.D., minister of Maxwell Church, Glasgow. The Queen, Princess Beatrice, the Grand Duke of Hesse, the Duchess of Connaught, the Hereditary Grand Duke and Princess Alice of Hesse, and the Royal household were present. The Rev. W. W. Tulloch, B.D., dined with the Queen and the Royal Family.

The Queen is expected to return from Scotland about the middle of November.

On Sunday the Princess of Wales and the Princesses Louise, Victoria, and Maud, attended Divine service. The Grand Duke of Mecklenburg-Strelitz visited her Royal Highness and remained to luncheon.

The Duke and Duchess of Albany visited Glasgow on Saturday, when the freedom of the city was conferred on the Duke, who afterwards formally opened a branch of the Royal School of Art Needlework, the objects of which he explained in a brief address.

The young Princes (says *Truth*) will return home for Christmas, and early in the new year they will probably go, under charge of Mr. Dalton, to Bonn for a few months. Prince George will not start on another voyage before the summer, and next autumn Prince Albert Victor will go to Oxford for a term, and afterwards to Cambridge.

SIMONY.

On Wednesday, at the adjourned meeting of the Conference of the Incorporated Law Society, Mr. G. R. Dodd (London) read a paper on "Simony." He said that according to some authorities there were three kinds of simony—viz. (1) by bribery; (2) by favour and flattery, or by sordid subjection to the patron; (3) or doing him some services—to which had been added another, in making presents. Mr. Dodd referred to the measures against simony, and stated that there were, it was reckoned, about 7,000 advowsons, of which it had been stated there were about one-seventh usually for sale. The market value of the next presentation appeared to vary from two-thirds to three-fourths of the total sum that would be obtained for the advowson with the next presentation annexed. It was certainly a subject for regret that advowsons were ever separated from the manors, and still more so that the next presentations could be sold apart from the advowsons, for that arrangement had undoubtedly facilitated the dealing in such descriptions of property. The legal decisions with regard to simony were numerous, and he instanced cases which had been dealt with. The course adopted by some of the members of the society called the Curates' Alliance, of attending in the sale-rooms and interfering with the sale of advowsons, did not appear to be a very satisfactory way of stopping the public sale of such property, particularly where such sale was *bond fide* and was conducted in a legal and proper manner. Mr. Dodd suggested that simony or simoniacal contracts should be more clearly defined in an oath to be taken—not a declaration—on induction; that donatives and resignation bonds should be put an end to; that the present law of cession should be altered; that no clerk should be allowed to present himself to a living unless he should become possessed thereof by inheritance or devise; that a next presentation should never be sold apart from the advowson. The Bishop should be required in every case before induction, where the owner of the advowson should present himself, or the advowson should have changed hands recently, to make every strict inquiry, by commission or otherwise, into the facts of the case. There was no discussion of this paper.

LAW PROCEEDINGS.

Lord Salisbury presided at the Hertford Quarter Sessions on Monday. In delivering the charge to the grand jury he said it appeared that in two cases some of the evidence consisted of statements made by the prisoners to the police—in one case in reply to what seemed to be almost a cross-examination on the part of the policeman, and in the other in reply to a challenge from the officer, and in both cases the policemen were in plain clothes. Evidence of this kind must form part of the material on which a jury must base a decision, and it could not be excluded from a court of justice. He did not wish to attach any blame to the policemen, who no doubt acted in accordance with what they believed to be their duty; but he drew attention to it because it appeared to him that there was a danger of a practice growing up which was inconsistent with the principles with which the law was administered in this country. The law declared that a prisoner should not be examined as to his innocence or guilt except in court. With the merits or demerits of this rule they had no concern; but, surely, while that was the rule, it was inconsistent that a private cross-examination should take place. If it were desirable—and he would give no opinion as to whether it were or were not—that prisoners should be examined, at least it should be done in open court, before judges and juries, and with the assistance of counsel.

On Wednesday, at the Bangor Quarter Sessions, the Marquis of Anglesey qualified as a magistrate for the county whence his title is derived.

Thirty-four rabbits exposed for sale at a stall in Watney-street, St. George's-in-the-East, were seized by the sanitary inspector as unfit for food. The owner, George Lamb, who within the last three years has been twice convicted of a similar offence, was sentenced by Mr. Lushington, at the Thames Police-court, to a month's hard labour.

A man, named James Rogers Manes, has been remanded on a charge of stealing, in collusion with another man, a sum of £600 from Mr. Gompertz, a diamond dealer, to whom they pretended that they had precious stones for sale.

At Preston Quarter Sessions on Thursday Patrick Neigle was charged with stealing several articles from the person of Mary Bland, at Blackburn. The prisoner was an old offender, being well known to the police for the past twelve years. Mr. Higgin, Q.C., sentenced the prisoner to five years' penal servitude and five years' police supervision. On leaving the dock the prisoner uttered a threat as to what he would do to the Chairman when he came out. Thereupon the Chairman called him back, and on being informed of the nature of the threat, said he had power to send the prisoner to penal servitude for fourteen years. His term would now be seven years' penal servitude.

At the Middlesex Sessions William Viney and Catherine Hill were charged with stealing from furnished lodgings. The man had induced the female prisoner to leave her situation and to live with him, and he then ill-treated her and took from her what she earned at a laundry. It was proved that she pledged the articles mentioned in the indictment, the tickets being found in possession of the man. He was sentenced to six months' hard labour, and the woman was discharged, on an employer entering into recognisances to bring her up if called upon.

Messrs. Waterlow and Sons (Limited) have been fined two pounds and costs at the Worship-street Police-court for an infringement of the Factory Acts with regard to the employment of young children.

An extraordinary charge of fraud came before the Aldershot magistrates on Thursday. Samuel Rabey Leigh, who was attired in the costume of a Church of England clergyman, and had the title of "Rev." on his card, was charged with having obtained by fraudulent means £20 worth of jewellery from Mrs. Cooper, of Odiham, Hants, on the 29th of September. The prisoner, it appears, turns out to be a deserter from the Army Service Corps, and has travelled England purporting to be a missionary from Africa. He has promoted religious revival meetings in many large towns, and has delivered lectures on African missionary work. In the garb of a parson he obtained a quantity of goods from an endless number of people. He was pawning a gold watch in London when the pawnbroker, suspecting him, sent for the police, on which the prisoner tore up a quantity of duplicates in the shop, which when placed together proved to be tickets of goods belonging to people in all parts of England. He has undergone two years' hard labour before for a similar offence. In order to give the police time to make further inquiries he was remanded for a week.

At the Central Criminal Court, Mr. Charles Williams appeared to an indictment to answer the charge of having assaulted the managing director of the *Evening News*, Mr. Hyndman. The case was some time ago brought before the Lord Mayor on a summons, which was dismissed.—Mr. Gill appeared for the prosecution, and Mr. Besley for the defence.—Mr. Besley said that, by sanction of Mr. Gill, he desired to address a few words to the Recorder in reference to the case of "Hyndman *v.* Williams." Mr. Hyndman, by a letter which he had written, had greatly facilitated an arrangement for a settlement, as the terms of that letter seemed to clear the ground completely. Mr. Hyndman admitted that he ought not to have gone into the office of the editor of the *Evening News* at an hour when the pressure of business was great, and thought in that respect he was ill-advised. He also admitted that the relations between himself and the directors of the company were somewhat strained, and protested that he had no personal ill-feeling towards Mr. Williams. On the other hand, Mr. Williams protested that he had no wish whatever to injure Mr. Hyndman, or to use more than reasonable force in order to remove him from the office. Mr. Gill, on behalf of Mr. Hyndman, said that the statement of Mr. Besley was correct. No doubt Mr. Hyndman's entry into the office at the moment he did was likely to make Mr. Williams angry; but still he adhered to his statement that unnecessary violence had been used. In that belief he had gone to the Lord Mayor's Court, but, failing to get what he considered justice, had come to this court. The Recorder thought that the conclusion arrived at was a right one. Mr. Williams was then formally given in charge of the jury, and, by the direction of the Recorder, acquitted.

At the same Court, John Saunders, who had on the previous day pleaded guilty to two indictments for burglary at Stamford-hill, was tried for shooting at Robert Howe, a groom, with intent to murder him. The prisoner, who denied firing intentionally, was found guilty of wounding with intent to murder, and Mr. Justice Williams sentenced him to penal servitude for life.

A man named W. Brookshaw was committed at Bow-street on Saturday for trial on a charge of sending a letter threatening to murder the Prince of Wales if a sum of money were not sent to him to enable him to emigrate.

No little excitement has prevailed at Cambridge at the discovery that all the borough magistrates appointed at Cambridge for the last ten years have been acting without having qualified before the proper authority. They should be sworn in at quarter sessions, but have only qualified before two borough justices. On Thursday morning seven of the justices, some of whom were appointed some years since, attended before Mr. J. L. Bulwer, Q.C., Recorder, and took the oath. It is said that legal proceedings will be initiated to procure a reversal of some decisions given and quashing some convictions by these justices.

Morris Goldstein was charged at Bow-street Police-court, on Thursday, with obtaining money by means of alleged false representations, with intent to defraud. Mr. Mead prosecuted on behalf of the Treasury, and Mr. Metcalfe defended. The alleged fraud was contained in advertisements inserted in various periodicals containing alleged false representations with reference to "their Speedwell Sewing Machine," which could be purchased for 1s. 2d. The representations were that this machine could be used to sew, hem, quilt, button-hole, and sew buttons on anything, from the finest calicoes to the thickest cloth, and was so easy that any child could work it. "Sole inventors, J. N. Hill and Co., 89, New Oxford-street, London, W.C." The prisoner was formally identified by Mr. Dilger as having rented a portion of the above premises. He occupied them for about five months, and during that time numerous complaints were made by purchasers "who couldn't understand the action of the machines." The articles sold consisted of two small pieces of tin with a piece of wire passed through them, a portion being formed into a circle, with one end protruding, apparently for the purpose of putting a reel of cotton on. Mr. Henry Townlie, architect, of Mosaphir House, Lewin-road, Streatham-common, examined, deposed to sending 1s. 5d. in postage stamps to the above address. In return he received one of the "sewing machines." As the box had been opened at one end during transit through the post, witness went to 89, New Oxford-street, to know "if that was the whole of the machine." (Laughter.) He was assured that it was a complete one. While witness was at the shop, a lady called and wished to see one. The attendant declined to show her one. In cross-examination, witness said he should be very much surprised to see that one of the machines would work. Florence Irbin, of 12, Geneva-road, Brixton, deposed to the purchase of one of the machines. Before doing so she asked that the article might be shown to her. The attendant refused to allow her to see it before purchase. Witness opened the box in the shop, and, upon seeing the contents, said, "It served me right for being so credulous." She tried to work with it when she got home, but failed. Richard Sawyer, 47 B, Mare-street, Hackney, also purchased a machine for his niece to take into Norfolk. The article was of no use whatever. The prisoner was remanded.

MISCELLANEOUS.

The project of a ship canal from the sea to Manchester is being warmly discussed in the northern cities.

Large tracts of low-lying land in Devonshire are inundated in consequence of several days' incessant rain.

Great anxiety is felt respecting the safety of Professor Palmer, Captain W. Gill, R.E., and Lieutenant Charrington, R.N., who left Suez on August 12 to purchase camels from the Bedouin tribes.

The wife of a turncock at Kew, having had a quarrel with her husband, drowned herself and her child in the Thames.

The annual meeting of the General Council of the United Kingdom Alliance was held on Tuesday at Manchester, Sir W. Lawson, M.P., presiding.

A cavalry feat is reported from Breslau, where on Sunday night a Prussian cavalry captain arrived on horseback all the way from Karlsruhe, in Baden, a distance of 130 German or 600 English miles. The ride, which was accomplished on the captain's own East-Prussian charger, was the result of a wager that he would not do the distance in nine days, and he won the bet. What was the physical state of the gallant Rittmeister after his achievement is not stated, but his horse is described as having arrived in a comparatively fresh condition, with unimpaired appetite.

Major E. H. Webb, of the 8th Bengal Native Infantry, shot himself early on Thursday morning at 2, Norfolk-square, Brighton, where he and his sister had been staying for the last three weeks. At the inquest in the afternoon, it was stated that the wife and three children of the deceased had died in India recently from diphtheria. It was thought that this lamentable occurrence might account for the depressed manner of the deceased, and probably was partly the reason of his rash act. The jury returned a verdict of "Suicide while in a state of unsound mind." The deceased was 39 years of age.

The *Lydian Monarch* arrived in the Thames on Thursday, bringing home from Egypt a squadron of the 2nd Life Guards and a troop of the Royal Horse Guards Blue. After disembarking on Friday morning the latter marched to the Albany-street Barracks, and the former proceeded by train to Windsor. On the vessel approaching Gravesend a steam-yacht with some ladies and gentlemen on board went out to welcome the troopers, who were heartily cheered by those on shore, and by the occupants of a flotilla of boats on the river. Prince Leopold and the Duchess of Teck visited the vessel, and on its arrival in the dock the horses were landed.

Stained Glass. — The Royal establishment of Mayer and Co., of Munich, whose London show-rooms are at 149, New Bond-street, submit, free of charge, designs for any windows in contemplation. Their works are executed in accordance with the style of architecture, in very best and richest pot-metal glass, or, if desired, with enamel and perspective drawings like in the windows of the Cathedrals of London, Glasgow, Cologne, and others.

A Crieff correspondent telegraphs that a very distinct shock of earthquake was felt at the village of Comrie, Perthshire, on Saturday morning, about 3 o'clock, and was followed by another and more severe shock about half-past 7. The disturbance was accompanied by a sound resembling the distant booming of a cannon, and appeared to pass from south-west to north-east.

Lord Aberdare, in view of the approaching School Board election, writes to solicit subscriptions and support on behalf of a School Board election committee, similar to that established in 1876, to secure the election of fitting representatives. The object of the committee will be, it is stated, not to advance the interests of any party or section, or to promote the candidature of individuals, but to enlighten the ratepayers as to questions which they will have to decide, by the diffusion of correct information on the principal matters that come before the School Board, and thereby to promote the success of all candidates of educational experience and ability who are in sympathy with the general principles upon which the work of the Board has been conducted. A meeting of the committee will be held in the Memorial Hall, Farringdon-street, at four o'clock next Monday afternoon.

Mr. Osborne Morgan, M.P., laid the memorial-stone of a Primitive Methodist chapel at Rhostyllen, a few miles from Wrexham on Monday. In his address he said that a great deal was heard about Church Congresses and Conferences and of the progress which the Church of England was making; but it would be idle to shut their eyes to the fact that, if the Church was advancing by rapid strides in Wales, Nonconformity was advancing with seven-leagued-boot rapidity. For every church built since he became member for Denbighshire, fourteen years ago, there had been at least thirty chapels erected. It was absurd to say, as many people did, that all subjects of the same civil Government must hold precisely the same religious doctrines and conform to the same ordinances. That was a matter which every man and woman must settle with God and their own conscience.

"A strange accident," writes the *Times* Geneva correspondent, "arising out of a previous accident, happened a few days ago in the Alps of Upper Savoy. The road between Giettaz and Flumet skirts a deep abyss, known in the neighbourhood as the precipice of Bellavardaz. Early in the present year a man named Lansard, while walking along the road, made a false step, fell down the precipice, and was killed. Thereupon, in accordance with local custom, a wooden cross was erected on the wayside in memory of the defunct and as a warning to passers-by. On October 4 a gentleman named Bibollet, a native of Savoy, but a resident of Turin, where he had been long settled as a merchant, was returning by the same road from Flumet and Giettaz, accompanied by two 'brothers,' school teachers from Cluzaz. When they reached the cross, all stopped to look at the place where poor Lansard lost his life. 'I cannot understand what Lansard was doing to lose his footing here,' said M. Bibollet, 'and still less how he should have been killed. Why did he not see this point of rock, which juts out at the foot of the cross?' As he spoke these words M. Bibollet stepped forward, as if to examine the place more closely, and before the 'brothers' could raise a hand to help him, overbalanced himself and fell headlong down the precipice. His companions, descending into the gorge by a footpath, found their unfortunate friend still alive, but frightfully mangled, and half an hour later he died in great agony."

An ingenious robbery of jewellery, the property of Messrs. Wellby, of Garrick-street, was effected on Thursday se'nnight. It appears that on Wednesday a gentleman purporting to come from Messrs. Attenborough's newly-erected shop in the Strand presented himself at Messrs. Hancock's, stating that he wished to select some handsome jewellery for his employers. As Messrs. Attenborough were not in the habit of having business transactions with Messrs. Hancock, it was suggested by Mr. Hancock's manager that jewellery more suited to the requirements of Messrs. Attenborough could be obtained at Messrs. Wellby's with whom Messrs. Attenborough were known to deal, and the following day the man called at Messrs. Wellby's, and giving the assistant one of Messrs. Attenborough's business cards, said he had been sent to select a diamond suite. The suspicions of Messrs. Wellby's people, however, were aroused, and while one of the attendants showed the stranger a number of articles, all the other persons in the habit of serving customers were privately summoned to ascertain if he had been seen at the shop before. The unanimous verdict was that no such person had ever been to the establishment on behalf of Messrs. Attenborough, and it was decided not to supply the articles for which he asked. On the man suggesting that somebody should accompany him with the jewellery, however, the objection was withdrawn, and having selected a diamond bracelet, two pairs of diamond earrings, and two diamond brooches, valued altogether at £320, the stranger hailed a hansom, and, in company with one of the assistants, drove off towards the Strand. Arrived at Attenborough's, the thief alighted, and went into the shop, leaving his companion with the intimation that he would be back in a moment. The assistant to Messrs. Wellby paid off the cab, and was following the stranger into the shop when that person ran out without his hat, saying "All right, the customers happen to be there now. Give me the bag," He then took the bag and ran into the shop. Messrs. Wellby's man, satisfied that all was right, walked away. It appears that the thief's excuse for going into Messrs. Attenborough's shop was to meet a Mr. Hamilton. As Mr. Hamilton did not appear on the scene, the thief, after waiting some minutes, went off, carrying the jewels with him. The man is described by the attendants at Messrs. Wellby's as follows:—Height, 5ft. 8in. or 5ft. 9in.; oval face, pale; dark hair, inclined to grey; whiskers and slight moustache and beard; age about 45; wearing black frock coat and silk hat. The stolen bracelet contained a single row of diamonds; one of the brooches was arranged in the shape of a leaf, the other in the form of a spray. The earrings were rather long and old-fashioned, of the description known as the "drop earrings."

Painted windows as memorials of departed worth have more than ordinary interest in the eyes of all. Mr. W. G. Taylor (late O'Connor) has at all times pleasure in showing his various works for church and hall in progress, the introduction of likenesses in windows being a special study. Designs and estimates free. Medal awarded to works in Paris Exhibition.—The "Art" Works, 4 Berners-street, London.

A steamer, whose hull and machinery weigh only six tons, is now moored in the Thames, off St. Thomas's Hospital. The vessel is named *Peace*, and has been built by Messrs. Thorneycroft and Co. for the Baptist Missionary Society, who destine it for the service of the mission in the upper reaches of the Congo River. Many ingenious devices have had to be resorted to in the construction with a view to good speed, very light draught, and capability of being transported overland several hundred miles to the point at which it will be required for use. Although the draught is but one foot, the ascertained speed with two engines and cylinders working is twelve miles an hour. Should one engine or cylinder become disabled a speed of six miles an hour could be kept up with the other, whilst damages were being attended to. The boat, which is built in seven water-tight compartments, can be taken to pieces readily for transport purposes, and the total number of pieces, none of which would be too heavy for a man to carry, would be 800. The greatest possible use has been made of all available space, and the two cabins are admirably fitted. A kitchen adapted for a stove and other cooking appliances forms part of the equipment. A substantial awning covers the deck, and between this and the sides of the vessel a wire awning is fitted to stop the arrows and other missiles, which there is every reason to anticipate will be shot or hurled at the passengers by the boat in some of the reaches of the Congo. It is intended on Monday next to commence taking the steamer to pieces, and packing the sections in boxes, which will be sent to the mouth of the Congo. From thence they will be borne by 800 men, a distance of 300 miles up to Stanley Pool, where the steamer will be reconstructed by missionaries. It is the gift to the society of Mr. Robert Arthington, of Leeds, and has been built from drawings by Mr. Grenfell, Mr. H. M. Stanley, and others.

Several disasters at sea are reported. The steamer *City of Antwerp* and the ship *Constantia* were in collision and both sunk, fourteen lives being lost. The *Vulcan* steamer went ashore near Burntisland, and three men were drowned.

We regret to record the demise of Captain Warden Hatton Flood, formerly of the 13th and 51st Light Infantry, which took place on Sunday, the 8th inst., at the Imperial Hotel, Torquay. Captain W. H. Flood served with much distinction in the campaigns of Burmah (extra Gangem) from 1824 to 1826, and he was also distinguished by his civil services in Ireland during the famine years of 1848-49. Captain Flood was the lineal descendant of the illustrious Irishman, the Right Hon. Henry Flood, M.P., of whose life and correspondence he published a very interesting memoir in the year 1838, and was connected with the distinguished families of Hamilton (Abercorn), Cavendish (Waterpark), Hatton, of Clonard, &c. He married Mary Grove, daughter of General the Hon. Arthur Grove Annesley, of Annes Grove, county of Cork, third son of Richard second Earl Annesley, of Castlewellan, county of Down, her mother being the daughter of Mr. John Mahon, of Bessborough, county of Tipperary, brother of Sir Ross Mahon, Bart., of Castlegar, county of Galway, and of Lady Charlotte Browne, daughter of the Earl of Altamont, and sister to the Marquis of Sligo. Captain W. H. Flood was not only a soldier but a scholar, and a good and ripe one. His information on all subjects was extensive, and he was noted for the possession of rare conversational powers, and a suavity and courtly grace of manner peculiarly his own.

The annual meeting of the National Thrift Society was held on Tuesday at the London Institution, Finsbury-circus. The chair was occupied by Lord Byron, who was supported by several gentlemen interested in the movement. The society's report having been read by the secretary, its adoption was proposed by Baron Profumo, seconded by Mr. Samuel Insull, and carried unanimously. A proposal that had been made to the society to establish an emigration savings bank to help those who wished to put aside something out of their earnings for the purpose of emigrating was discussed, and Dr. J. W. Kirton, Mr. Samuel Insull, and Captain Pictet were appointed as a sub-committee to inquire further into the matter. It was resolved "That a special appeal be made for £5,000 to maintain and develop the work of the society, and to establish branches in the principal manufacturing, agricultural, and mining centres."

Speaking in the Metropolitan Tabernacle to a meeting of ragged-school teachers, Mr. Spurgeon said that the doctrine of human depravity was generally accepted now. It was held that men had inherited the sins, and whims, and fancies of all the men they had descended from, and also of all the gorillas and oysters, up to the primeval "What's his name" that came before them. That depravity secured that ragged schools should never cease out of the land; yet they must not be discouraged at their difficulties. Society had been improving since the days of cock-fighting, and bear-baiting, and hard drinking, and most of it was owing to Sunday and ragged schools. Publicans' trades were declining, and the end would come as sure as death and disestablishment. There was something good at the bottom of all the vice they saw around them, and real Christian earnestness could always develop it. He hoped they would bend their energies to getting the working men into the Church when they were young, and keeping them there, and that would brighten the future of England.

Spectacles versus Blindness.—One-fourth of those suffering from blindness can trace their calamity to the use of common spectacles or lenses imperfectly adapted to the sight. Mr. Henry Laurance, F.S.S., Oculist Optician, personally adapts his Improved Spectacles at his residence, 3, Endsleigh-gardens, Euston-square, London, daily (Saturdays excepted), ten to four. Sir Julius Benedict writes:—"I have tried the principal opticians in London without success, but your spectacles suit me admirably. The clearness of your glasses, as compared with others, is really surprising." Dr. Bird, Chelmsford, late Surgeon-Major, W.E.M., writes:—"I could not have believed it possible that my sight could have been so much improved and relieved at my age, 82. I can now read the smallest print, although suffering from cataract on the right eye." The Rev. Mother Abbess, St. Mary's Abbey, Hendon, says:—"The spectacles supplied to myself and several members of the Convent have given great satisfaction." Similar testimonials from John Woolcott, Esq., F.R.C.S., Founder of the Kent County Ophthalmic Hospital, Maidstone; Ven. Archdeacon Palmer, Clifton; Rev. Tidd Pratt, Bracknell; Rev. O. Thorpe, Peckham; Lieutenant-General Macmillen, Brentwood; and hundreds of others. Mr. Laurance's Pamphlet, "Spectacles, their Use and Abuse," post free.

BIRTHS.

Oct. 10, at Caythorpe Hall, Grantham, the Hon. Mrs. E. Anderson Pelham, of a daughter.

Oct. 10, at Christ Church Vicarage, Battersea, the wife of the Rev. Herbert Guildford Sprigg, of a son.

Oct. 11, at Sydenham Parsonage, the Lady Barbara Yeatman, of a son.

Oct. 13, at 16, Grosvenor-gardens, the Lady Selina Rond, of a son.

Oct. 13, the wife of the Rev. J. L. Bryans, Rector of New Radnor, of a daughter.

Oct. 14, at Chesterton Vicarage, Newcastle, Staffordshire, the wife of the Rev. W. Wingfield Sandford, of a daughter.

Oct. 17, at 15, Collingham-place, South Kensington, the wife of W. A. Raikes, Esq., Barrister-at-law, of a son.

MARRIAGES.

At St. Mary of the Angels' Catholic Church, Bayswater, Hy. Sheil, Major Royal Artillery, youngest son of the late James Sheil, Esq., Q.C., of Dungannon, county Tyrone, Ireland, to Elizabeth Mary (Lilla), daughter of the Rev. R. Dutton Kenniott, Vicar of Stockton-on-Tees, Durham.

Oct. 10, at St. Margaret's, Dunham Massey, Cheshire, the Rev. George Worsley Coleman, M.A., Vicar of Great Marsden, Lanc., son of the late Rev. George Coleman, Rector of Water Stratford, Bucks, to Elizabeth Heyes, daughter of the late Arthur Boult, Esq., of Bowden, Cheshire.

Oct. 10, by special licence, at St. Peter's Church, Eaton-square, the Hon. James St. Vincent Saumarez, eldest son of Lord de Saumarez, to Jane Anne Broke, of Livermere Park, Suffolk, eldest daughter of the late Captain Charles Acton Broke, R.E.

Oct. 12, at Christ Church, Mayfair, W. Bertie Roberts, Royal Welsh Fusiliers, second son of Major Bertie Roberts, The Rowans, Cheltenham, to Camille Corbett, second daughter of John Corbett, M.P., of Impney, Droitwich, and Ynys-y-Maesgwyn, Towyn, Merioneth.

Oct. 12, at the German Chapel Royal, St. James's, Edward Barrelet, son of the late Rev. Jacob Barrelet, of Hamburg, to Mary Adelaide Eveline Walbaum, youngest daughter of Rev. A. Walbaum, D.D., of the German Parsonage, Dalston.

Oct. 12, at the Cathedral, Canterbury, Frederick George Weddell, of Newcastle-on-Tyne, to Fanny Matilda, eldest daughter of W. H. Longhurst, Esq., Mus. Doc., Organist of Canterbury Cathedral.

Oct. 10, at St. Nicholas', King's Lynn, by the Rev. J. Durst, M.A., late vicar of St. Margaret's, assisted by the Rev. F. A. J. Hervey, M.A., rector of Sandringham and domestic chaplain to H.R.H. the Prince of Wales, Edward William Betts, of Babingley, only son of William Betts, Flitcham, Norfolk, to Florence Gertrude, third daughter of J. Dykes Thew, J.P., King's Lynn.

DEATHS.

June 10, at sea, off Cape Finisterre, Claude Edward, the second son of E. Berkeley Archer, aged 16.

In Aug. last, accidentally drowned in the Umsunduzi River, at Pietermaritzburg, South Africa, Richard Eydon Garrett, Solicitor, formerly of Hull, only son of the late Richard Garrett, Surgeon.

Sept. 9, in South Africa, of fever, Alfred Shapland Wilkinson Shaw, Esq., the Welch Regiment, younger son of the late Lieut.-Col. Ponsonby Shaw, Madras Army, aged 23 years.

Sept. 27, at Montreal, Canada, Matilda Charlotte, wife of Alfred R. C. Selwyn, Esq., D.C.L., F.R.S., Director of the Geological Survey of Canada, and youngest daughter of the late Rev. Edward Selwyn, Rector of Hemingford Abbots, Hunts.

Oct. 11, at Wain Vawr, near Newport, Monmouthshire, Ethel Tholga, second daughter of Lieut.-Col. Heyworth, aged 15.

Oct. 11, at Kilburn, N.W., Colonel John Clements, Police Magistrate at Gibraltar, and previously, for many years, Inspector-General of Police at Barbados, aged 54.

Oct. 12, in London, Edward Albert Paul Forster, of Ashby-road, Burton-on-Trent, aged 40.

Oct. 12, at Eastbourne, Sir Charles Decimus Crosley, of Sunningdale Park, Berks.

Oct. 13, at his residence, 14, Frederick-street, Gray's-inn-road, W.C., Mr. William Hurlstone, formerly for 60 years connected with the Hon. Society of the Inner Temple, in his 95th year.

Oct. 17, Mary Jane, wife of the Rev. J. C. Jackson, of Hackney, aged 54.

PULVERMACHER'S PATENT

GALVANIC CHAIN BANDS, BELTS, & BATTERIES.

THE "LANCET," Vol. 2, xvii., contained, from the pen of Dr. Golding Bird, A.M., F.R.S., F.L.S., an article on Pulvermacher's Galvanic Chains, of which the following is an extract:—"The ingenious Galvanic "Chain of Dr. Pulvermacher has attracted "so much attention that an account of its "value may prove interesting. Shocks are "not required to develope physiological "phenomena or therapeutical effects, as the "laborious researches of Dr. Marshall Hall "have long since proved; and it is only to "the mild continuous voltaic currents that "we can look for a vast development of "therapeutical influence."

THE "MATERIA MEDICA," 4th Ed., page 53, by Dr. I. Pereira, F.R.S., F.L.S., contains the following extract:—"The "application of the voltaic circuit has "been largely prescribed, and has become "a popular remedy in the form of Pulver-"macher's Galvanic Chains. They should "be worn so as to encircle the part affected, "in cases of Rheumatism, Paralysis, &c. "They are regarded by practitioners as a "valuable and convenient means of applying "the continuous voltaic current."

PULVERMACHER'S CHAIN BANDS, BELTS, and BATTERIES are the only real electro-generators extant, at once portable, simple, and highly efficacious in many ailments. Their extensive restorative power is due to the mild and easily regulated electric currents they so readily evolve.

MR. PULVERMACHER, after long years of perfecting work, is now enabled to give such inducements that no one need hesitate a moment to try these wonderful electro-curatives, with which no other electro-generator extant can be compared in effectiveness, portability, cheapness, and simplicity of self-application.

"GALVANISM, NATURE'S CHIEF RESTORER of IMPAIRED VITAL ENERGY," is the title of a pamphlet which will repay perusal, and give every sufferer that confidence in PULVERMACHER'S GALVANIC ELECTRIC APPLIANCES which they deserve.

THIS PAMPHLET will be sent, post-free, from

J. L. PULVERMACHER'S GALVANIC ESTABLISHMENT,

194, REGENT STREET, London, W.

LATEST NEWS.

Cairo, Oct. 20.

The Egyptian Government have given orders for the admission of Messrs. Broadley and Napier to an interview with Arabi Pasha this afternoon.

In order to obviate any difficulties during the trial itself, the mode of procedure to be followed will be determined in writing by both parties, and negotiations are now going on with this object.

12.25 p.m.

A conference took place this morning between Sir E. Malet, Cherif Pacha, and Mr. Broadley, with the result that the English counsel will be allowed access to Arabi, probably this afternoon.

Alexandria, Oct. 20, 11.0 a.m.

Sir Garnet Wolseley arrived here this morning.

After an interview with General Harman, he visited the hospitals, and then inspected the British troops outside the Rosetta Gate.

The 1st Battalion of the Manchester Regiment sails to-day.

From Our ("Standard") Correspondent.

Cairo, Thursday Evening.

Thanks to the conciliatory disposition of the Egyptian Government, the deadlock has terminated, and all difficulties respecting Arabi's trial are now at an end.

Although I have reason to believe that the various Ministers of the Khedive have in no way changed their opinions as to the unfortunate effect of a trial in which England will, in the eyes of Egyptians, side with Arabi against the Khedive, and in which his acquittal will mean his rehabilitation and the defeat of the Government, yet they feel unable to resist the pressure put upon them by England.

English counsel will, therefore, take part in the defence, with full liberty to plead in Court. Definite rules of procedure will be settled between Borelli Bey, the counsel for the prosecution, and the counsel for the defence, composed as follows—Mr. Broadley, of the Tunisian Consular Court, senior counsel; the Hon. Mark Napier, junior counsel; and Mr. Eve, solicitor.

The only stipulation made by the Egyptian Government is that in order to prevent an unnecessary protraction of the proceedings witnesses shall not appear in Court, which will only take cognisance of the written depositions. The cross-examination is to take place before the Commission of Inquiry, to which the counsel for the prisoner will henceforth have free admission.

The Khedive has sent a personal message to Mr. Broadley, expressing his satisfaction that a task so arduous should have been committed to a gentleman who has already gained experience and reputation in the East.

I understand that among the various arguments brought to bear upon the Egyptian Government to induce them to allow English counsel to take part in the trial, was the example of France in Tunis last year, where in numerous cases of arson, murder, and other crimes tried by a court-martial in the name of the Bey of Tunis, French counsel were always admitted to plead, and often secured the acquittal of prisoners, as, among others, in the notorious case of Dulad Zerka.

The exact date of the trial cannot be fixed, as the cross-examination of witnesses before the Courts of Inquiry will altogether change the nature of the proceedings of that body, and must greatly lengthen them. The trial will certainly not begin until after the Bairam holidays next week.

The action of the British Government in submitting to the European Powers the reforms to be introduced in Egypt, instead of themselves deciding upon a programme and announcing it as settled, is severely commented upon here, and is regarded as a renewal of that course of weakness and vacillation which prevailed prior to Admiral Seymour's arrival in the port of Alexandria.

The French Consul-General paid a visit to the Khedive to-day.

The London Church Choir Association will hold its tenth annual festival in St. Paul's Cathedral, on Thursday evening, November 2nd, when the anthem "Sing to the Lord," by Henry Smart, a service by Berthold Tours, and a new prize *Te Deum*, by A. H. D. Prendergast, will be sung.

The Harvest Festival at Holy Trinity Church, Bessborough-gardens, Westminster, will be celebrated to-morrow (Sunday), the 22nd inst. The sermon in the morning will be preached by the Rev. Canon Barry, D.D., principal of King's College, London, and that in the evening by the Rev. B. C. Stephenson, of St. Peter's, Eaton-square, S.W. The principal feature in the music for the day will be, in the morning, Sullivan's *Te Deum* and *Jubilate* in D, Dr. Stainer's anthem, "Ye shall dwell in the Land," and Dr. Garrett's Communion Service in D (throughout). In the evening, a festival setting of the *Magnificat* and *Nunc Dimittis* in C, by Joseph C. Bridge, of Chester Cathedral; Macfarren's anthem, "God said, Behold I have given you every herb;" and, after the offertory, Dr. Dykes' setting of the *Te Deum* in F.

The 15th of this month (Sunday last) is a noteworthy date, being the three-hundredth anniversary of the introduction of the Gregorian Calendar. It was the work of Pope Gregory XIII., who in the year 1582, being struck by the fact that the vernal equinox, which at the time of the Council of Nice, A.D. 325, had occurred on March 21, then happened on the 10th, causing ten days to be thrown out of the current year—the day after Thursday, October 4, being declared October 15. This alteration of the style was immediately adopted in all the Roman Catholic countries of Europe; and even in England an attempt, of which little notice has been taken, was made to introduce it two years later. On the 16th of March, 1584-5, a Bill was read for the first time in the House of Lords, entitled "An Act giving Her Majesty authority to alter and new make a Calendar according to the Calendar used in other Countries." It was read a second time on the 18th of the same month, and then the project was shelved for nearly two centuries. It was not till the year 1752, in the reign of George II., that the Gregorian Calendar was adopted in England, and by that time it had become necessary to drop eleven days. The 3rd of September was declared the 14th, so that the month only contained nineteen days. The Statute 24 George II., c. 23, though in fact an enactment of the Gregorian alteration, makes no allusion whatever to the source of the alteration.

SOCIETY.

A marriage is arranged between Viscount Berehaven, only son of the Earl and Countess of Bantry, and Miss Rosamond Petre, only daughter of the Hon. Edmund and Mrs. Petre.

Also between Colonel Edmund Sir F. du Cane, R.E., K.C.B., Chairman and Surveyor-General of Prisons, and Mrs. Grimston, widow of Col. Grimston, of Grimston Garth and Kilnwick, Yorkshire.

Also between Major Richard Knox, of the 13th Hussars, eldest son of Lieut.-General Knox, late 18th Hussars, of Strathdurn, Cheltenham, and Miss Mary Milward, only child of Clement Milward, Esq., Q.C., of Alice Holt, Hampshire.

Also between Major Robert J. O. Jocelyn, of the 8th (the King's) Regiment, younger son of the late Hon. John Jocelyn, and Miss Jenyns, eldest daughter of the late Colonel Soame Jenyns, C.B.

Also between Major Huntley Bacon, late 9th Foot, and Laura, elder daughter of Mr. Martin R. Stapylton, of 21, Queen's-gate-gardens, and niece of Major Stapylton, of Mytton Hall, Yorkshire.

Also between Captain Lambert Bouwens, Royal Horse Artillery, eldest son of the late Rev. Theodore Bouwens and of Lady Julia Bouwens, sister of the present Earl of Cavan, and Charlotte, third daughter of the late Mr. W. F. Bethell, of Rise, East Yorks.

Also between Arthur H. W. Gordon, son of the late Lord Cecil Gordon and Lady Cecil Gordon, of Hampton Court Palace, and Miss Browne, only daughter of the late Rev. Thomas Clements Browne, formerly rector of Halso, Somersetshire.

Also between Mr. Leonard Courtney, M.P., and Miss Potter, daughter of Mr. Potter, of Standish Hall, Stonehouse, Gloucester. The ceremony will take place early in the coming year.

Also between Frank Jerome, son of the late Capt. Palmes, R.N., and Mary Theresa, only daughter of the late Mr. Thomas Broadbent, of Thorp Arch, Yorkshire.

Also between Mr. Harvey, Brabazon Combe, eldest son of B. H. Combe, Esq., of Oatlands, Battle, and Miss Amy Lambert, youngest daughter of Alexander Lambert, Esq., of Brook Hill, Claremorris, co. Mayo.

The marriage of Captain Bay Middleton and Miss Baird is fixed for Wednesday next, the 25th inst.

The marriage of Lord George Nevill, third son of the Marquis of Abergavenny, and Miss Temple Soanes, only daughter of Mr. Temple Soanes, of Brenchley House, Tunbridge Wells, was solemnised on Thursday afternoon at St. Mark's Church, Broadwater-down, Tunbridge Wells. It was by special licence at three o'clock, the service being choral. The bride was attended by eight bridesmaids, and the very young page, son of Lord Henry Nevill, was dressed in a Rubens costume of velvet. The Bishop of Sodor and Man officiated, assisted by the Rev. J. H. Townsend, of St. Mark's; and the Rev. J. Burton, vicar of Eridge and domestic chaplain to the Marquis of Abergavenny. The bride, who was given away by her father, wore a dress of white Genoa velvet, over a petticoat of satin duchesse draped with old point de Flandre; the paniers and train being trimmed with white ostrich feathers, one being also fastened on the left shoulder. Her veil was of tulle, arranged over a wreath of myrtle with a spray of orange blossoms. The bridesmaids wore Directoire coats of *feuille morte* velvet, over skirts of pale blue satin, blue chemisettes, and ruffles and jabots of Valenciennes lace, and velvet hats to match their coats, with pale blue feather aigrettes. The Marquis and Marchioness of Abergavenny, Lady Augusta Mostyn, Lady Dorothy Nevill, Hon. and Rev. Henry V. Bligh and Lady Isabel Bligh, Sir Walter and Lady Carolina Stirling, Lieutenant-Colonel Hon. Charles and Lady Cicely Gathorne-Hardy, Mr. James Noel, Lord and Lady Henry Nevill, Lord William and Lord Richard Nevill, and other relations and friends were present at the ceremony. The wedding presents, which were very numerous, were on view at Eridge Castle, and were inspected during Wednesday and Thursday. The tradesmen of Tunbridge Wells presented Lord George with a silver épergne, and the servants of the West Kent Hunt presented him with a silver hunting horn. The Marquis of Abergavenny's tenants' present was a silver claret jug and salver. A number of the troopers of the West Kent Yeomanry Cavalry, to which regiment Lord George belongs, formed a guard of honour outside the church.

The marriage of Lieutenant Ernest C. Penn Curzon, 3rd Hussars, eldest son of Colonel Hon. Ernest George Curzon, with Edith, daughter of Mr. and Mrs. C. H. Basset, of Pilton House, Umberleigh, and Watermouth Castle, Ilfracombe, took place on Wednesday, by special licence, at Curzon Chapel, Mayfair, in the presence of numerous relatives and friends. The wedding party assembled at the chapel at half-past 12 o'clock. The bridegroom was attended by his brother, Mr. Robert L. Curzon, as best man. The bride was attended by four bridesmaids—viz., Miss Mary Curzon, Miss Eleanor Curzon, Miss Caroline Alexander Buller, and Miss Mary Williams. The bride wore a dress of ivory-white pink broché and satin, trimmed with Honiton point, pearl embroidery and orange blossoms, and over a wreath of orange blossoms a large tulle veil. Her ornaments were diamonds. The four bridesmaids were attired in dresses of crimson Surah, with sashes and trimmings of pale pink moire, pink satin bonnets with crimson tufts. Each wore a horseshoe brooch with the young couple's initials, the gift of the bridegroom. The Rev. Robt. Simpson, M.A., the incumbent, officiated, assisted by the Rev. Alfred Malim, M.A., Chaplain to the Forces, the bride being given away by her father, Mr. C. H. Basset. After the ceremony the wedding party reassembled, at Mr. and Mrs. Basset's invitation, at 31, Albemarle-street, for breakfast, when among the guests were the Duchess of Beaufort, Lord Zouche, Lady Edward Somerset, Colonel Hon. E. G. and Mrs. Curzon, Major Hon. William and Mrs. Curzon, Hon. C. E. Bingham, Hon. Henry and Mrs. Curzon, Hon. Assheton Curzon, Hon. Montague Curzon, Sir A. Eden, General and Mrs. Wodehouse, Colonel and Mrs. Hornby Buller, Colonel and Mrs. Hibbert, Colonel and Mrs. Courtenay Scott, Captain Walker, R.N., Mr. and Mrs. Buckland and Misses Buckland, Mrs. Bagot, Miss Chichester, Mr. Robert Curzon, Mr. Arthur Curzon, Mr. Michael Williams and Miss Williams, Miss C. Buller, Misses Mary and Eleanor Curzon, Mr. Basset, Mr. Walter Basset, Miss Davie, and others. Early in the afternoon the newly-married couple left town for Ravenhill Park, Lord Zouche's seat in Staffordshire, for the honeymoon.

Viscountess Combermere gave a small *réunion* in the afternoon of Monday, October 9, at 15, Brunswick-square, Brighton. The hostess wore electric-blue satin merveilleux, trimmed with Indian embroidery; headdress and tablier of guipure, antique ornaments, gold necklace, and earrings of Indian workmanship. The Hon. Mrs. Hunter's toilet was bronze satin, trimmed with Chantilly lace. Amongst the guests were Baron and Lady Diana Huddleston, Viscount Hawarden and the Hon. Misses Maude, Lady Wynford, the Dowager Lady and the Hon. Miss Sandys, Lady Isabella Stewart, Lady Emily Joler, the Hon. Mrs. Gordon, Mr. Laurence Peel, the Vicomte and Vicomtesse de Labrosse, Mdlle. de Labrosse, &c.

The marriage of the Very Rev. Dr. Bickersteth, Dean of Lichfield, with Miss Mary Wylde-Browne, daughter of the late J. Whitmore Wylde-Browne, Esq., of The Woodlands, Bridgnorth, took place at Christ Church, Cheltenham, on the 12th inst. The ceremony was performed by the Rev. Canon Fenn, vicar of Christ Church. The wedding party assembled at the church at eleven o'clock, the bridegroom being attended by R. Bickersteth, Esq., son of the Bishop of Ripon, as best man. The bride entered the church leaning on the arm of her brother, Captain Wylde-Browne, who gave her away. She wore a dress and train of pale fawn-coloured silk, bonnet to correspond, trimmed with feathers, and carried a bouquet of choice white flowers. The bridesmaid was attired in a dress of crimson velvet, and white felt hat, trimmed with crimson feathers. After the ceremony the wedding party left the church to the strains of Mendelssohn's "Wedding March," and proceeded to the residence of the bride, where they shortly after partook of breakfast. The pathway leading from the church was strewn with flowers. Early in the afternoon the Very Rev. Dean and Mrs. Bickersteth, having taken leave of their friends, left, amidst a shower of rice, for London, *en route* for the South. The bridal presents, which were numerous, included some costly jewellery. During the day the bells of Lichfield Cathedral were rung in honour of the event.

The marriage of Major-General Sir Frederick Fitz-Wygram, Inspector-General of Cavalry, and Miss Angela Vaughan, eldest daughter of the late Mr. Vaughan and Viscountess Forbes, was celebrated on Tuesday afternoon, the 17th, at St. Gabriel's Church, Warwick-square. The bride arrived at ten minutes before three, and was received by her four bridesmaids. The bride wore brocaded white satin, trimmed with Brussels lace, jessamine, and orange blossom, and over a wreath of orange flowers a Brussels lace veil fastened with diamond stars, the gift of the bridegroom. The bridesmaids wore dresses of jambe de nymphe satin de Lyon, trimmed with cream lace, and bodices and tunics of ruby stamped velvet, ruby stockings, bronze boots, and long tan Suède gloves. The hats were of ruby velvet, trimmed with ruby and pink feathers. Each lady wore a diamond brooch, in the shape of a crescent pierced by an arrow, and carried a basket of flowers, the gifts of the bridegroom. The bride was given away by her brother-in-law, Mr. Guy Paget, in the unavoidable absence, through indisposition, of her half-brother, the Earl of Granard. The service was partly choral. The Countess of Granard wore a handsome dress of dark green brocaded satin, with bonnet to correspond; her little boy wore a pretty dress of sapphire velvet and lace; Lady Fanny Fitz-Wygram wore a costume of ruby satin with silk scarf of subdued shades of ruby and gold; bonnet to correspond. Mrs. Guy Paget wore a skirt of pale blue satin, trimmed with Brussels lace and an overdress of black velvet brocade on pale blue satin; the waistcoat was of blue satin and lace, and the straw bonnet had pale blue feathers. Hon. Mrs. Eykyn wore a dress composed of flounces of black and straw-colour, and bonnet to correspond. Hon. Georgiana Mostyn wore navy blue broché, with bonnet composed of shaded roses. Lady Amelius Beauclerk wore mauve moire, trimmed with superb old guipure, and a parure of amethysts. Mrs. Wright, of Kilvedon, wore brown satin, brocaded with very large blush roses, and a cloak composed of shaded brown chenille. Mrs. Percy Okenden wore a black dress, glistening with jet, with waistcoats of crushed strawberry brocade; bonnet to correspond. Among the guests were Elizabeth Countess of Harrington, Lady Amelius Beauclerk, Mr. and Lady Fanny Fitz-Wygram, General and Mrs. Charles Randolph, General and Mrs. Rich, Colonel Grove, Miss Fitz-Roy, Major Hood-Gregory, Mr. Grant, Mr. Augustus Stephens, Mr. and Hon. Mrs. Eykyn, Miss Fitz-Wygram, Mr. Fane, and many more. After the ceremony the company adjourned to 66, St. George's-road, the residence of Mr. and Mrs. Guy Paget. Sir Frederick and Lady Fitz-Wygram left town shortly before five o'clock for Leigh Park, Havant, Sir Frederick's seat in Hampshire. The bride's travelling dress was of dark blue brocaded velvet, with bonnet formed of beads and sequins of the same shade.

The marriage of Edward William Betts, of Babingley Hall Farm, only son of William Betts, Esq., of Flitcham, Norfolk, to Florence Gertrude Thew, third daughter of John Dyker Thew, Esq., J.P., of King's Lynn, took place on Thursday, and owing to the position occupied by the respective parties it was attended with much public interest. The bride's father is well known and widely respected in the county. For nearly a quarter of a century he has held a seat in the Town Council of Lynn, and twice during recent years he has been honoured with the choice of the mayoralty. Mr. Betts is an extensive occupier of land, and a large employer of labour in West Norfolk, where he has a wide circle of relatives and friends engaged in agricultural pursuits; and his son, the bridegroom, holds the Babingley Hall Farm, which is one of the principal tenancies on the Sandringham estate of his Royal Highness the Prince of Wales. A large number of the inhabitants of Lynn and vicinity were present to witness the service, which was celebrated in St. Nicholas' church. The western entrance to the church is almost directly opposite to the residence of the bride's father, and the pathway from the house across the street and through the churchyard was carpeted with matting, and the aisle of the church with crimson cloth. Shortly before eleven o'clock the relatives and friends of the parties began to assemble in the church. The bridegroom was attended by his cousin, Mr. C. E. Cooke, jun., of Grimston, as "best man." The bride, who was accompanied by her father, wore an elegant ivory duchesse satin dress, with petticoat of rich brocade, trimmed with Spanish lace and orange blossom, and a tulle veil with wreath of orange blossoms; she also wore an elegant gold locket and chain, the gift of the bridegroom, and carried a magnificent bouquet of choice and fragrant flowers. The bridesmaids were: Miss Kate Betts, sister of the bridegroom, Miss Florence Hilder (Hampstead), Miss Constance Wyllie (St. Leonard's), and Miss J. Catling (Lynn), who were accompanied by the youthful son and daughter of the bride's sister, Mrs. Priestley. The bridesmaids were attired in pale pink cashmere skirts, with brocaded bodices and drapery, and toque hats trimmed with autumn leaves. Each wore a silver brooch bearing the monogram of the bride and bridegroom, and which were the gift of the latter, and they carried prettily arranged baskets of flowers with autumn leaves. These, together with the bridal bouquet, had been supplied by Mr. T. Jannoch, of the Lily Nursery, Dersingham. The marriage service was celebrated by the Rev. John Durst, late rector of St. Margaret's and North Lynn, and now vicar of Bredhurst, Kent, assisted by the Rev. F. A. J. Hervey, rector of Sandringham and Babingley, and domestic chaplain to the Prince of Wales. Upon the arrival of the bride and her father at the church, the choir sang the hymn, "The voice that breathed o'er Eden." During the service, which was choral, a hymn, "Jesus, Saviour, we adore Thee" (which had been specially printed and distributed amongst the congregation), was also sung. The first part of the service was read in the body of the church (at the entrance to the chancel), and the remainder at the altar. Upon returning to St. Ann's House an inspection was first made of the varied, useful, and, in several instances, valuable presents (nearly 100 in number) which had been received, and which were displayed in the drawing-room. Amongst them was an elaborate Early English stationery case, the gift of the literary staff, trade assistants, and workpeople employed by the firm of Messrs. Thew and Son. At three o'clock, during another merry peal on the church bells, and amidst the customary salutations, the happy pair left St. Ann's House, and proceeded by the 3.10 train for London, *en route* for Torquay, where they intend to spend the honeymoon. In the evening a "Cinderella" dance was given by Mr. and Mrs. Thew to nearly 100 guests, Mr. Thrower's band supplying the music, and the festivities were kept up with much zest until about midnight. During the day flags were displayed from St. Margaret's church tower, the ancient South Gates, and other public buildings; also from many private residences in various parts of the town, and more particularly in the neighbourhood of Mr. Thew's residence.

The infant son and heir of Lord and Lady Brooke was baptised on Thursday afternoon at the Chapel Royal, St. James's. Their Royal Highnesses the Duke and Duchess of Albany, his Excellency the German Ambassador, the Earl and Countess of Warwick, the Earl and Countess of Rosslyn and Miss Maynard, and a few other friends were present at the christening. The Rev. George Cressner Tufnell, M.A., rector of Little Easton, Essex, officiated, assisted by the Rev. Francis Garden, M.A., sub-dean of the Chapels Royal, the child taking the names of Leopold Guy Francis Maynard. The sponsors were the Duke of Albany, the Earl of Warwick, the Earl of Rosslyn, and Lady Margaret Charteris.

DOUBLE ACROSTIC.

A prize of £3 3s. in money will be given at the end of each quarter to the solver of the greatest number of our Double Acrostics during the thirteen weeks. Solutions must reach the office not later than the Monday week following the date of publication, and must be signed with a distinct pseudonym, of not inordinate length. Ties will be guessed off the following quarter. Solutions must be addressed Acrostic Editor, *John Bull*, 6, Whitefriars-street, Fleet-street. Alternatives allowed to the number of three: anyone sending more to a single light will not be credited. In the case of a quotation, the word intended by the author must be given, even if others should answer the sense of the light.

ANSWER TO DOUBLE ACROSTIC, No. 7.

(Twenty-seventh Quarter.)

1. D re D
2. U r I
3. S alamando R
4. T ermagan T

Notes.—Light 3: "Henry IV.," Act iv., Scene iii. Light 4: "Hamlet," Act iii., Scene ii.

Correct solutions have been received from Bruce, Berkshire, Conjecture, Cousins, Chavernes, Dumfoodle, Dunstan, Etak, Fritz, Hadji, Hampton Courtier, Iris, Jib, Knole, Katydid, Kenmore, Ketha, Land-o'-Nod, Libys, Lance, Maud, Mrs. Mums, M.A.E.B., Normac, Ouvrière, Peewit, Persevere, Pegasus, Pusscatmew, Quiz, Roma, Spero, Sarina, Sleepy, St. Michael's, Wylmcote, X., Zulus, and Zenobia.—39 correct, 14 incorrect; total 53.

Pusscat-mew has been credited with a correct solution to Acrostic No. 6.

DOUBLE ACROSTIC, No. 9.

(Twenty-seventh Quarter.)

Prem.

Two ghosts that haunt the schoolboy's whole career,
Hated by most, loved by but few I fear,
Yet was the world once well content to find
Its all of wisdom in these words enshrined.

1.

Type of the quest whose end not yet we see.

2.

At least for leather we owe thanks to thee.

3.

A shillingsworth that often dear has proved.

4.

A word, a thing, John Bull has never loved.

5.

He sang 'neath her window when grey dawn was breaking;
She wept as she listened 'twixt sleeping and waking.

ALINE.

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